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ONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

THE STRUGGLE FOR THAILAND'S YOUTH

ANALYSIS OF THE 'KERYGMATIC APPROACH'

mission bulletin

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CONTENTS

		Page
EDITORIAL		
Divide and Conquer		323
FEATURES		
The Struggle for Thailand's Youth	*By Rev. John T. Boucher*	325
Parish Census and the Community	*By Rev. Bernard F. Meyer*	329
MISSION CATECHETICS AND LITURGY		
Offertory Procession in the Missions	*By Rev. Johannes Hofinger*	338
A Modern Catechetical Approach to Mass	*By Rev. Frere Michel*	345
Analysis of the 'Kerygmatic Approach'	*By Rev. Martin Ramsauer*	351
COMMUNIST POLICY		361
PRESS REVIEW		371
NOTES AND INFORMATION		379
BOOK REVIEWS		388
MISSION CHRONICLE		
Ceylon		390
China		391
India		398
Indonesia		403
Japan		404
Korea		408
New Guinea		414
Pakistan		416
Philippines		418
Taiwan		423
Vietnam		425

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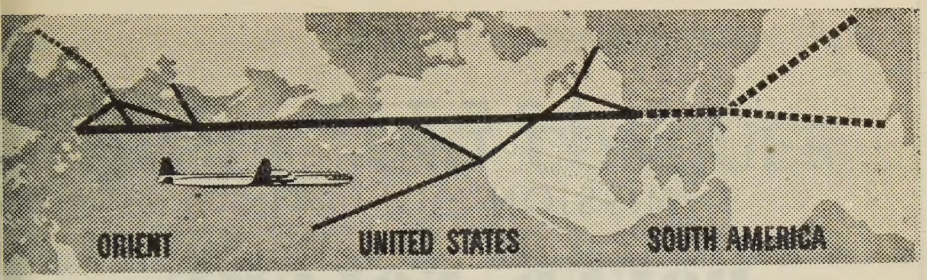

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Editorial

DIVIDE AND CONQUER

THE determined efforts to establish a "Patriotic Catholic Church" and to force the illegitimate consecration of Bishops, leaves no doubt in anyone's mind concerning the tactics being used by the Communists in persecuting the Catholic Church in Red China. As a branch cut from a tree soon withers and dies, so also any part of the Catholic Church cut off from communion with Rome loses its identity with the universal Church and in the circumstances of an atheistic totalitarian state soon ceases to exist at all.

The aim of the Chinese Reds then, is to annihilate the Church by, first, fostering a schism that would sever the Church in China from its source of life and strength which is Rome, and second, refashioning the moribund remnant into an organ of the Communist state. Although the external details of the persecution in Red China may differ, the basic tactics and aims of this persecution are identical with those used by every adversary of the Church throughout the course of history—divide and conquer!

Pope John XXIII dwelt upon this theme in his special appeal for prayers for the persecuted Church on the feast of the Conversion of Saint Paul. It is also worthy of note that immediately following this address, the Holy Father used this same occasion to call for the reunification of all Christendom and to summon an ecumenical council, as the first step to the realization of this goal.

In his appeal for prayers for the persecuted Church, the Holy Father after referring briefly to the feast of Saint Paul being celebrated that day, devoted the remainder of his talk to reminding us that in Red China as elsewhere the deadlier stratagem of the Communists against the Church will be to attack its unity. The Holy Father said:

"This unity of the Church, which St. Paul from the day of his prodigious conversion placed in perfect harmony with the teaching of which St. Mark gave us a summary in his Gospel, brings one to the sad consideration of how harmful, to the happiness and the well-being of the world envisaged in the words of Jesus Christ as one fold under the guidance of one shepherd, are those attempts and efforts which unhappily have succeeded in part to break up this Catholic compactness.

"Think of what the perfect unity of faith and of action according to the evangelical doctrine would mean to the tranquillity and happiness of the whole world insofar as these can be had on this earth. And this is true not only in the service of the great spiritual and supernatural principles which touch every individual in view of the eternal good which Christianity has brought to the world but also of the more certain elements of the civil,

social and political prosperity of individual nations.

"The first fruit of this unity is, in fact, not only the appreciation but also the right use and enjoyment of liberty, a most precious gift of the Creator and Redeemer of men. So true is this that in the history of nations every going astray on this point of liberty ends in fact as a more or less veiled, but sometimes blatantly audacious, contradiction of the principles of the Gospel..."

"Venerable Brothers and beloved children; permit us to return to the insinuation that we made concerning the great sorrow of Our heart and indeed of the heart of the whole Catholic Church, on seeing what is taking place—not in Our beloved Italy which is so close to Us nor in many other nations, thanks be to God—but in vast well-known and distant regions of Europe and Asia where individual souls and groups already accustomed to a foretaste and enjoyment of the benefits of this liberty and peace are threatened with destruction.

"You have noticed Our sorrow, which increased from the moment when, notwithstanding Our unworthiness, We were raised to this height from which it is possible—not without some difficulty—to scan vaster horizons reddened with the blood of sacrifice, imposed upon many, of liberty, be it liberty of thought, of civic and social activity and, with special ferocity, of the liberty to profess one's own religious faith.

"Wishing to observe great reserve, with sincere and considered respect and in the confident hope that the storm will gradually spend itself, W refrain from any mention of ideolo gies, places and persons. We are however, not unmoved by the up-to date documentation which passe under Our eyes and which is revelation of fear, violence and of th crushing of the human person.

"We tell you in all confidence tha the habitual serenity of spirit whic appears in Our countenance and de lights Our children conceals an interio suffering and anguish of soul. While we rejoice with Our Children an encourage them in good and in bette things We turn to those others—an there are millions and millions o them—about whose lot We ar ignorant. We do not know whethe they could even hear the echo of th words with which We wished to gree all nations at the beginning of Ou Pontificate. We do not know whethe they have heard of Our assuranc that their tears are gathered in Ou heart.

"Venerable Brothers and children the knowledge that you share th preoccupation of the Church becaus of the weakening of the solid doctrina concept of liberty, which St. Pau explained in his letters, moves Us to turn to the Lord and to ask you to do the same, with even more arden prayer. Let Us turn to our Creato and Divine Redeemer from whom comes robustness in the faith and perseverance in good.

"Unity, liberty and peace: three great ideas, which, when considered in the light of apostolic faith, are fo our minds the causes of inspiration and of deep human and Christian brotherhood."

A Catholic youth club in Bangkok is the answer to ancient social customs that prevent Catholic marriages —

THE STRUGGLE FOR THAILAND'S YOUTH

— By Rev. John T. Boucher —

ON the night of April 6th, 1958, Msgr. John Gordon, Apostolic Delegate to Thailand, stood before a group of Catholic youths in Holy Redeemer Hall and announced: "It is a personal joy for me, and one that is fully in accord with the wishes of Our Holy Father to declare the Catholic Youth Club of Thailand officially opened." With these words the C.Y.C. of Thailand, a club for marriageable young men and women of the Catholic Faith was formally inaugurated.

The idea of establishing such an organization is not new, nor particularly original. Neighboring communities such as Hong Kong and Singapore have had organizations like this for many years. In Manila, Catholic youth groups are as common as papaya trees. Throughout India and Japan young Catholic people are meeting one another under healthy Catholic auspices. However, in conservative Catholic Thailand, the inauguration of a club of this kind, a predominantly social club for marriageable young men and women, is a complete departure, indeed, almost a heresy to certain local conservatives, and its establishment was accompanied by raised eyebrows albeit a few clerical ones included.

Traditions Concerning Courtship

The reason for this strongly conservative attitude is difficult to explain to an "outsider," but for one who has spent a considerable amount of time in the Orient, it is more easily understood. The explanation is this: like so many other Asiatic nations, the Thai people have firm, longstanding traditions surrounding courtship and marriage. Up until a few years ago, and indeed even today to a lesser degree, marriages were arranged not by the parties themselves but by the parents. A young man or woman had little to say about the choice of a partner in life, except perhaps in some cases by the power of veto. Courtship was a perfunctory thing, carefully regulated by a maze of rules and taboos and strictly supervised by the parents.

It is not our object here to discuss the merits or demerits of a system like this. Suffice it to say that it worked marvelously for many centuries in the Orient. Then came the dawn of a new era, an era of what we shall call "democracy." With the arrival of the twentieth century came faster means of transportation, more effective channels of communication. The West began moving Eastward. Despite the prophecy of the sage who predicted: "East is East and West is West and never the twain shall meet," the two cultures did meet. Gradually a merger took pace. Traditional, and in some cases more beautiful, costumes were replaced in many countries by coats, neckties and western-style skirts.

Movies poured in from London and Hollywood. Lipstick began to appear and the young people started noticing things; began comparing notes. Much of this western culture, it might be added, was degenerate and amoral.

New ideas on courtship and so-called democratic marriage emerged and the inevitable crash occurred. Caught squarely between these two totally different cultures, if we may call them such, was our youth.

Today, especially in the big cities, young Catholic people are changing their customs. Although for the most part parental authority still remains strong, the pre-arranged marriage is a thing of the past. A young man or woman now has a free hand in choosing a spouse. But traditions and customs do not die easily and many of the old rules and taboos have carried over from the old system. You have, as a result, a most unusual situation. There exists, externally, a sort of traditional wall between the sexes, an artificial barrier which prevents the unmarried but marriageable boy and girl from publicly mingling together even on a perfectly healthy and well-chaperoned social basis. This is true even should such meetings be held under parish auspices.

Of course, young people are still getting married and obviously they are somehow meeting one another, but it almost seems that this must also be clandestine to be respectable. Very seldom are a boy and girl seen walking together, side by side, on the street. What is most often seen are two boys and two girls marching down the avenue, the boys side by side ten yards ahead of the girls. This is puritanical, in the bad sense of the word. The arrangement is not conducive to good healthy morals but rather tends to have the opposite effect. When a courtship is driven underground, you have an explosive and dangerous situation.

One is often led to wonder, then, just how a young boy meets a girl. How are they able to strike up an acquiantance on such an apparently hit and miss basis? The author is still at a loss over the solution to this problem. Still in all, it is not a terribly important thing to worry about since quite obviously the human race in Thailand has shown no sign of dying out.

Social Contacts Needed for Catholic Youth

The real question that comes to mind and the one that seriously concerns us is: how can a young Catholic man and woman, who are anxious to enter into the married state, possibly find a Catholic partner in a situation like this? What are his or her chances of being sacramentally married to a person of their own faith while living in a land that is over 99 per cent Buddhist? Statistically, it would seem that the chances are simply that: ninety-nine to one.

Actually the number of Catholic marriages is higher. There are two reasons for this. First of all, there are in the outlying villages and towns, completely Catholic settlements, entire villages which the missioners have formed for their own flock. The problem of mixed marriages in places like these is obviated to a great degree, except occasionally when the ratio of men to women becomes completely disproportionate. The second means of maintaining Catholic marriages in a population so lop-sidedly pagan is, of course, the conversion of the non-Catholic partner. This, however, more

often than not boomerangs and all too soon it is discovered that the person in question was much more interested in getting married than in becoming a good Catholic. So the problem still remains. What chance does a young Catholic have of entering a good Catholic marriage? Or, to look at it from another point of view: what are responsible Catholic leaders and missioners doing to see that our Catholic young folk have an opportunity to meet prospective Catholic spouses?

There are some who have ignored the question altogether. They either bury their head in the sand and refuse to discuss the problem at all, or simply shrug their shoulders and say: "We are priests, not matchmakers." A few are willing to climb up on the soap box and argue their point: "This is Thailand, not America or England or even Manila. Our young people are not ready for such things as youth clubs. Let us not create any more occasions of sin than they already have!"

But this solves nothing and the problem still remains. Throughout the three hundred years of the Church's history in Thailand, the number of defections through intermarriage with pagans is sobering. Today, after three centuries of intense apostolic work, the number of Catholics is barely over the 100,000 mark. This, in a population of over twenty million is scarcely half of one per cent, hardly an enviable record. One local prelate put it this way: "Had the Church been able to hold just its original gains, the very process of generation would have brought our present Catholic population well over twice or three times the present figure."

Founding a Catholic Youth Club

The problem, then, has been, and is presently, with our young folks. Something must be done to see that they are given a chance to know one another, marry one another, and this cannot be accomplished with an occasional meeting on the church steps on Sunday morning. When an appeal went out from the committee of the Youth Club to its members to bring in their Catholic friends, one young man answered: "But I don't know any Catholic young people." This young man was from one of the largest parishes in Bangkok. Yet, his answer was typical. Once a young man or woman leaves school and finds a job, he suddenly finds himself in a different world. His new friends and associates are not Catholic. The new atmosphere in which he works is now almost completely pagan. He is lost in a world of paganism.

It is one thing to preach against mixed marriages from the pulpit, or discourage it in an interview but it is quite another thing to set about positively remedying the situation on a practical basis. Was it by chance, or shall we call it Providence, that two people arranged a meeting one evening several months ago in the parlor of the Holy Redeemer parish house? One was a priest, the other a young man. The purpose of their meeting, unknown to one another was paradoxically identical: the establishment of what is now the Catholic Youth Club, a Catholic club for young unmarried people who had finished their schooling. After some discussion a general meeting was agreed upon. The word was spread, and announcements were made from the pulpit of Holy Redeemer Church.

When the day of the meeting arrived only fifteen young people appeared. Brushing aside their feeling of disappointment at the fewness of numbers, the priest and the young man explained their plan to those who had come. There was an immediate reaction of enthusiasm. A second general meeting was agreed upon, and three weeks later over fifty young people from all over Bangkok arrived. The idea had caught on, and today the Catholic Youth Club numbers over eighty members.

The Club meets officially twice a month, and the members are urged to attend Mass and receive Communion once a month in a body. Retreats for the group are being planned for the future. In this way the Club provides spiritual as well as temporal benefits to the members. It has been observed that from their closer and more intimate contact with the priests in charge, the members now attend novena devotions or weekday Masses, more frequently and have spontaneously asked to become members of the Legion of Mary. With all their youthful enthusiasm they have thrown themselves in to the task of reclaiming some of their Catholic friends who haven't been to church for years. They have, in short, rediscovered the Church and their faith. The parish hall has become their stamping ground; the parish priest their friend. They meet young people of their own age, their own Faith, in circumstances of life very much like their own, and they quickly make friends.

Meetings, Socials, and Finances

The bi-monthly meetings of the Club are most informal and usually consist of a dinner, music and game These meetings are held in Ho Redeemer Hall. A committee chaperons is on hand at all time Music is provided by the Club's ow combo band and singers; (a group talented youth formed by the mem bers themselves). This band ha played on TV and occasionally ren its services to outside groups, th proceeds of which go into the Club funds. A popular aspect of clu entertainment is folk dancing, square dancing as it is sometimes cal ed. This is held regularly in th parish hall. From time to tim excursions are organized,—day-lon trips to various parts of Thailand b bus or boat.

Financing a club of this kind i difficult. Yearly membership fees o thirty *baht* (about U.S. $1.50) plu incidental expenses such as food an excursion fees, are hardly sufficient To supplement these dues the clu has an occasional evening of entertain ment open to the public. Tickets ar sold, advertisements solicited fro various local firms, and the proceed from these are put into the club' fund. This fund provides the mone for club utilities such as games, ban equipment and the like.

For all of the difficulties and crit icisms which have attended the es tablishment of the club, we feel tha it is at least a noble experiment, an at best a partial solution to one o the most pressing problems of Thai land's youth. Its success and grad ual acceptance may have a profoun influence on the spread of the Catho lic church in this country. For today' youth are tomorrow's leaders. They are the sole hope of pagan Thailand' future !

veteran China missioner and author es a missionary potentiality in the ity after a tour of the Far East —

PARISH CENSUS AND THE COMMUNITY

— By Rev. Bernard F. Meyer —

PARISH life today was the topic of my survey. Said one young Korea missioner: "We need a new kind of parish census that will be constantly up-to-date. People today move so much that the traditional census begins to be obsolete even before it is completed."

A missioner from Japan reported: "An even more serious result of today's social fluidity is to gravely weaken the bonds that make the parish a true community of the faithful. It tends rather to become simply a center which provides religious instruction, sacramental service and some recreational activities to people who have few lines of communication with one another as Catholics and therefore give very little mutual help in leading a Catholic life. Yet never in history has this mutual help been more necessary.

"The effects are seen, for example, in the fact that often when Catholics pull up roots to go elsewhere, they stop going to church in their new location. Again, for want of mutual support in groups that share Catholic ideals, many tend to be influenced by today's social climate which is so strongly infected with secularism and materialism. An outstanding example is the great number of Catholics who do not think with the Church in such matters as marriage and contraception. A third effect is the growing loss of interest in religion among youth for lack of close personal contact with Catholic adults other than their parents who would help them appreciate the place of religion in life."

In Hong Kong a priest who has had a great deal of experience in the missionary potentialities of the laity observed at length: "This is not alone a problem of better religious instruction and more frequent reception of the sacraments, important as these are. It is also a problem of religious sociology, because no man is an island. How do people form a community? What is the role of community in strengthening Catholic life? A community is a group of personal stake because he has a recognized place in the life and activity of the group. Because of this identification the attitudes and ideals of the group become personal to him and he will go to for them, defend and promote them.

"The first community in which a man participates is the family, then the neighborhood, then the parish. The primary problem of religious sociology facing the average modern parish is today's breakdown in the intermediate link of Catholic neighborhood community. Families and individuals suffer from isolation and lack of mutual support in the Catholic outlook on life. The parish suffers

because sociologically it is a crowd instead of an organic body.

"The Specialized Catholic Action movements have clearly demonstrated the value of the small group in developing a sense of personal participation and belonging. Such are, for example, the Young Christian Workers, the Young Christian Students, the Christian Family Movement, the Legion of Mary, the Confraternity of Christian Doctrine. These movements are making very precious and essential contribution to the work of the Church. They are not only spearheads of the apostolate in their special fields; we also turn to them for information about these fields.

"However, from the very specialization of their purposes, such movements will rarely enroll many more than 5 per cent of the adults in a parish. They will always remain a limited elite. On the other hand, the very concept of parish community requires that the other 95 per cent participate actively, take part in the fullness of Catholic life by sharing in daily living the gifts of God which they have received. But they must do this at their own level and in a way suited to them as rank and file Catholics who cannot indentify themselves with a specialized movement but can with their neighborhood. organization, not be subordinate to an elite movement.

"The natural unit for participation in community by the rank and file is the neighborhood group. Even in relatively stable areas where people do not move so much, Catholics need to grow in awareness of the great social changes taking place today and how to meet the new problems to which they give rise. Such are, for example, child discipline, guidance of youth, living conditions contrary to human dignity, threats to common morality and many others. If we fail to take the proper action, the world will go on without us and without Christ who depends on us to represent Him in the marketplace."

"Elite movements cannot alone renew parish life. While they are influencing a certain number, a great many more are being drawn father away from Christ by the patterns of secularism and materialism. On the other hnad, neither are the neighborhood groups alone sufficient. Each has its specific contribution to make—the elite movements develop apostolic zeal, the neighborhood groups parish community. The neighborhood groups groups need the stimulation that the elite groups can give; the elite movements can function most effectively in the community spirit fostered by the neighborhood groups."

Seeking A Solution

Some years ago Archbishop Noll of Fort Wayne, Indiana, proposed in a magazine article that parishes be divided into blocks of families with Holy Name men acting as block captains and lieutenants. Their work would be to keep the census up-to-date, make newcomers welcome and to develop a sense of Catholic unity. In the course of a trip now being made to study parish and missionary methods, I have been able to observe in various parts of the world the means being used to solve the problems raised in the priest's discussion.

A parish in Los Angeles, California, composed of 80 per cent Mexican and 20 per cent colored families, sends out neighborhood leaders to visit each

family once a month to keep them in touch with the parish. In Japan I saw the Neighborhood Associations, whose leaders meet regularly in "pilot meetings" where they go over together the programs they will follow in monthly neighborhood gatherings. Then in Korea I found a combination of the two programs. The block captains visit the families of their areas monthly for a period of time before the group meetings are begun.

The neighborhood groups or blocks are not another parish society, nor are they Catholic Action in the usual sense. They are an essential part of parish administration to restore the community nature of the parish. All adult Catholics of the parish are members, including those who belong to other parish organizations. It is a great help for catechumens if they are also included.

The best number in a neighborhood group is usually about thirty Catholics over 15 years old who live in the same general area. Or it may be by families, ten or more to a block according to circumstances. Not all will attend the meetings, so there is rarely any serious problem about overcrowding. If a group comprises more than ten families or thirty adults, the work of the leader becomes difficult and people do not like to serve.

The group leaders or block captains are usually men, appointed for one year. However, it may be necessary to begin with some women leaders. In one Korean parish, with forty groups, 70 per cent of the leaders in the beginning were women, but after three years they were 90 per cent men. The priest gradually "sold" them on the idea that not only did they need the Church but the Church needed them.

Finding leaders is not a mere matter of announcing the program. The good ones are often slow to volunteer; they have to be sought out. Choose those who are willing to work and who get along reasonably well with people. They do not have to be fervent Catholics at the start; the work tends to make them so. The pastor of the parish in Korea said that they "scraped the bottom of the barrel" to get their 90 per cent men leaders. But they were willing to do what the priest asked and the work developed them. Once the program gets under way many leaders of previously unsuspected ability will turn up.

Avoid choosing the man who has been traditional or clan leader of the area unless he has shown unusual zeal in his own right. Do not call the leaders by current civil titles, or any previously used by the Church. One must discard whatever dead weight there may be in traditional concepts or practice, in order to have as leaders relatively young and vigorous men with a completely new spirit of service and cooperation. Any tendency to merely nominal leaders would be fatal for the groups.

After a probation period of six months in the work, have a public induction ceremony, perhaps with the Bishops presiding. Show appreciation of their work in various ways: special Feast Day and Mass for them, a dinner together, public mention and praise in church. A short annual retreat is essential, even if only a weekend or a Sunday.

Group Program

Do not try to hold group meetings at once. Begin by having the leaders visit the Catholics in their area once a month to keep the census up-to-date and bring them a message from the priest. It is comparatively easy to find people able to do this. If the priests know the parish well they can proceed directly to dividing it into blocks and choosing leaders. Otherwise, put on a census campaign in which Census Teams take the census of their areas so that the entire parish is covered within forty-eight hours.

This is a good preparation for the idea of the whole parish working together through local blocks. Many of the census takers can be pdevailed on to continue as group leaders for keeping the census up-to-date. Give each census taker a large map of his area on which the houses are indicated or can be inserted. To make it, secure maps from various local government departments, including one of the civil census districts. When the map is filled it should be kept at the parish for reference and the leader may have a copy if he desires.

The Census Teams call on every family in the area assigned to them and ask the usual questions. Each house where there are Catholics or catechumens will be numbered on the map with the number on their census card. Use one color card for Catholic families, another for single Catholics in a non-Catholic home, another for catechumens. File the cards by areas, with cross referenres to the master parish list of Catholics. The areas may be grouped by districts if desired.

For the next six months, perhaps a year in some cases, each leader once a month visits every home in his area where there are Catholics or catechumens, in some cases only to the door. The purpose of the call most emphasized is to keep the census up-to-date. He asks especially if any Catholics have moved into the area and what has been done to make them welcome. Non-Catholics also should be welcomed; many converts are made in that way. The census approached in this manner becomes a means of developing parish community.

The leader also explains and leaves at each home a mimeographed or printed program sheet which includes:

1. Indication of a Gospel passage to read and two to three questions to draw out its social message.

2. Message from the priest (150 words) on some aspect of Christian family life, with several discussion questions and motto for the month to be put up in the home.

3. Apostleship of Prayer morning offering and intentions for the month.

4. Church feasts and spiritual activities of the month.

5. Reminder to pray, sacrifice, work for conversions and vocations.

6. Suggested parish or area activities, or group action to be taken on some problem.

The leader also asks if any Catholics plan to move away and if so requests their new address, so the priest can notify their new parish. He arranges to secure them a testimonial to take along. He does not ask about marriage or similar matters, though he accepts for the priest any information offered.

Leaders' Meeting

The leaders meet once a month with the priest to report on their areas and to discuss the program for the coming month. Not more than thirty at a meeting is best, though if the priest is short of time even up to 100 would be better than not having the block system at all. However, the leaders at the same meeting should represent as far as possible the same type of people.

The primary purpose of the meeting is to form leaders, but it is done in a special way suited to ordinary people. At this level they learn by doing, as a mechanic learns. Thus the field of leadership in the parish is greatly widened; anyone who can manage his own affairs can be a leader. This is also very good for the parish because the danger of a too theoretical approach to parish problems is avoided, while at the same time far more people become personally involved in helping to solve them.

It would be fatal if groups which include everybody should try to imitate the elite groups and undertake theoretical study. The rule applies also to their leaders, because it would be a rare leader who could transpose a theoretical leaders' meeting into practical applications for ordinary people. Hence, the priest's usally acts as chairman of the leaders' at least in the beginning. In general, his work must be much more "directive" than it is at the level of elite groups, who have a greater ability to develop ideas themselves.

Whenever the neighborhood groups meet a problem which requires research, it is given over to a special committee of those equipped to study it. The surest way to destroy interest on the part of ordinary people is to have discussions which are above their heads. Since the members of the elite groups in a parish are also members of the neighborhood groups, care must be taken that they do not get a group involved in such discussion or to dominate the meeting. In fact, the neighborhood groups are an excellent experience for them in how to bring their ideas down to the ordinary people.

The chief item of business at the leaders' meeting is to go over the program of the next monthly visit. The program sheet of the visit becomes the main program sheet of the leaders' meeting and is discussed step by step. The key to using ordinary people as leaders is to have them go over in their meeting the work they do in their areas. At the beginning it is visiting; later it will be to hold meetings.

A second program sheet for the leaders' meeting might include:

1. Reports by leaders on their groups or areas, with indication in some detail what the report should include.

2. Discuss problems met and ways to improve their work—to bring people of their area closer together, cooperate more, make more converts, help the needy, etc., indicated on the program sheet by headings.

3. Discuss how best to carry out the activities planned at the previous meeting for the coming month (No. 6 on the area program sheet).

4. Ask suggestions on activities for the month after the coming one in view of preparing the area program

sheet for the next leaders' meeting. The suggestions might be turned over to a committee or committees for final decision.

The Leaders' Meeting should not last much more than an hour and he followed by a social period. Much time is saved if special matters are given to a committee either for final preparation of to report back later The meeting opens and closes with prayer and a hymn should be sung at the halfway mark; it always seems to give a lift.

Group Meetings

After six months the leaders and their people will have become acquainted and a certain amount of cooperation will have taken place. The leaders will have learned in their own meetings something of how to conduct a meeting and the role of the groups in the parish. At this point one might begin to have some of the leaders call the members of their groups together once a month for meetings in private homes, using about the same kind of program sheet as was used in the monthly visits. In some cases group meetings may begin even before the end of the six months.

The value of these meetings is obvious in the greater sense of participation and belonging which they give through group discussion and group planning of action. The action is now their action, not something suggested from outside. The Gospel questions and discussion of Christian family life become far more vital and personal to them than when only presented by the leader at the door. In fact, these discussions are essential to prepare our people to meet the problem arising in a changing society. Th chief inroads by the sects in Sou America and other Catholic countri are made through small group mee ings, especially in homes.

The priest or some experience moderator should attend all the ear meetings of a group, but later th better groups may be left somewha on their own while he attends oth meetings of groups just beginning After a year or so a few group lea ers may be capable of promotion moderator to substitute for the pries In general, meetings tend to be mo successful if there is an outside present. However, neither the pri nor the moderator acts as chairma of the group meeting. He must s back and leave it entirely to th leader, though at the end he ma give a few words of comment.

The leader usually announces th group meeting by personally bringin to every house the program sheet an reminding them of the date and place This continuation of the monthl visit is very important to help kee up attendance and to keep in touc with those who do not come. Th leader should be trained to tak occasion of this visit to arouse interes in the coming meeting by discussin the importance of some point tha will be taken up. He also asks th census questions as previously rathe than at the group meeting.

The chief secret of successful grou meetings is twofold: to build th meeting around simple, concret actions directly focused on promotin the Catholic spirit of community an Christian living; going over in th leaders' meeting the program tha they will follow in the group meetin

so that the leaders will know exactly how to proceed.

The program sheet must be carefully worked out so that the discussion will be geared directly to action, deal with things which ordinary people can and will do. The leaders' meeting must be a true pilot meeting, which trains the leaders through a step by step demonstration of the group they are to lead. It is the only practical way to train leaders at this level and in large numbers. It is, incidentally, the best way to train ordinary people to teach catechism.

The leaders must be constantly briefed on how to keep the group meetings down to a practical level. They must be on their guard not to allow a few to argue theories, and make sure that all participate in the discussion. Those who wish to engage in special discussions must do so outside the place and time of the meeting. These few points are essential for the success of neighborhood group meetings.

Assistant Leaders

As soon as the group leader, or block captain, has become acquainted with the Catholics of his area, the priest asks him to suggest people for special work as Assistant Leaders. The group leader himself would be in charge of promoting vocations.

1. The First Assistant would be the Assistant for the Propagation of the Faith. He would substitute for the leader himself when necessary. His work would be to promote conversions in his area and participate in the parish program of the convert apostolate, meeting with those from other groups three or four times a year.

2. The Second Assistant would be either a man or a woman whose work it would be to instruct and baptize pagans in the area who are in danger of death. The members would notify this assistant as soon as they know of anyone seriously ill. In fact, even pagans will often call one whom they know baptizes the dying, especially for infants. Another task of this assistant would be to make sure the priest is called in good time when Catholics are sick.

3. The Third Assistant would be a man or woman in charge of charitable activities for the group and act as liaison with the charity organ of the parish. At each group meeting those present choose some person they consider most in need (each month a different one, good or bad, pagan or Catholic) and put contributions in a box to give him. If the group is very poor, the priest may add something from another source.

4. There would also be found catechizers or doctrine teachers: a man, for the men, a woman for the women a young man for the boys, a young woman for the girls. They would be responsible for at least the basic instruction of all those in their areas. Of course, some provision should be made for training them, either by special courses or by explanation of the catechism at one of the Masses every Sunday.

Catholic Youth

The groups should take special interest in the children and young people of the area, non-Catholic as well as Catholic. Some aspect of this

work should be taken up at every leaders' meeting and area group meeting. Special attention should be given to those from broken homes or whose home life is in any way deficient. More fortunate families should invite them to go with them on picnics and outings, constantly show an interest in them. In some places the Big Brother and Big Sister work could be developed.

The program for youth should emphasize particularly the need of continual contacts as personal friends by responsible men and women with boys and girls respectively, especially by younger married couples closer to the age of youth. In general, the young need someone besides their parents to take a personal interest in them, especially in this rapidly changing world when youth sometimes feel ashamed of their parents as old-fashioned or rebellious towards them as too strict. In such cases the youth tend to reject the spiritual and moral values held by their parents.

It is a psychological truth that for the transmission of values a good emotional bond with those who hold these values is necessary. Today the pitfalls for youth are so many, the license that passes for freedom is so exalted, while at the same time the emotional gap between the young and their elders tends to widen. This gap can never be closed by instruction alone. Personal friendship is necessary, that true friendship which respects the person and accepts him as he is. It does not require much contact with modern youth to realize that they feel isolated and are starved for true friendship. The reason that many go wrong is that the wrong kind of people befriend them.

Some Reflections

We are often told that the solution to the problems we have raised is to have small parishes, but in many regions this is simply impossible for lack of sufficient priests. And even if there were plenty of priests, it still holds true that modern man needs to have a greater participation in Christian responsibility in order to satisfy the needs of his developing personality and self-consciousness. The people even of small parishes also need neighborhood groups. As a faithful Catholic aid to me one day, "Father, I know that my religion is the most important thing in my life, but it is least interesting."

Another problem we face is today's population explosion. There are many parishes in the world of 10, 20, 50 thousand people and they are going to become more rather than fewer. With the neighborhood group system the people of even a parish comprising 50,000 souls would identify themselves with the Church because they would be participating actively in her life and work. The only limitation as to size would be giving them religious service. Mass could be said in a stadium for thousands at a time. The chief difficulty would be hearing all the confessions. In South America this is solved by having them come in relays all during the week.

Some say that the solution would be to multiply the Specialized Catholic Action movements. But one difficulty is that these require so much more chaplain attention. Besides, we

nust not expect the Specialized Movements to do what is not their unction. If we consider the analogy f the Mystical Body with the human ody, then the Specialized Movements re the specialized organs while the eighborhood groups are muscles and lesh and bones. They are all part f one body, each making its own onrtibution to the living being.

At the risk of being repetitious, I vill say that all our efforts to warn r to protect our people against modern langers without their own active par-icipation will be relatively ineffective. We must put their protection down nside of them; give them an active art in the common responsibility. The Catholic Church is the one army n the world where the officers have een in the habit of doing all the fight-ng. It is high time that we trained rdinary people to share it, at their wn level. Heretofore our concept of he Church militant seems to have een too much of individual Catholics aving their own souls, rather than f a close-knit community helping one nother.

Finally, the sense of identification with the Church which the groups develop is bound to produce a far greater interest in promoting her welfare. One reasult will be an increased interest in vocations on the part of parents. Anticlericalism and opposition to vocations are largely the result of a loss of identification with the Church.

In the course of this paper we have referred to preparation by the priest of discussions on Christian Family life. Materials may be secured from various Cana Conference Directors, especially Chicago, Brooklyn, Hartford. Others will be found in the Beginners' Book of the Christian Family Movement, Chicago and in Mr. & Mrs., by Father Meyer, Maryknoll Bookshelf, Maryknoll, New York.

For materials on youth work one might contact the N.C.W.C. Youth Department, Washington, D.C., the Youth Department of Our Sunday Visitor. Huntington, Indiana; the Queen's Work, St. Louis, Missouri; the Catholic Big Brothers, New York or Los Angeles.

One Flock and One Shepherd

. . . Genuine love of the Church is not satisfied with our being within this Body members one of another, mutually careful one for another, rejoicing with him who glories, suffering with him who suffers; we must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation, those others who have not yet joined us in the body of the Church.

— POPE PIUS XII "Mystici Corporis Christi"

The question has been raised whether the Offertory procession should be utilized in the missionary apostolate—

OFFERTORY PROCESSION IN THE MISSIONS

— By Rev. Johannes Hofinger —

ON the missions as everywhere else sound liturgical renewal has to concentrate on the possibilities which already exist under present day ecclesiastical legislation. Many of these possibilities are not yet sufficiently appreciated and utilized. Such is the case with the offertory procession.

Missionary Importance

The missionary importance of a well arranged offertory procession was emphasized at Assisi by His Excellency Bishop van Bekkum, S.V.D. In his famous paper given at the Liturgical Congress (Sept. 1956) he said: "A second possibility, which ought to be utilized much more in the liturgy in mission fields is mentioned in the encyclical *'Mediator Dei,* namely, the offertory procession. Here we must ask ourselves what significance the offertory procession, and the offertory have for the new Christian. At the same time, we must bear in mind that the latter is often illiterate.

"At Mass the convert may get the impression that a real sacrificial celebration is wanting. In his eyes, the actions of the Mass will have a symbolic rather than an actual sacrificial character. This is true of the actions of the priest as well as those, above all, of the community. For him it is puzzling and unsatisfactory that the community as a whole or at least its representatives (the heads of the villages or families, or other leading persons) cannot perform that part of the ritual which could devolve upon them. To the new convert who has experienced a genuine ritual in his pagan religion, a mere "attendance" at a celebration is truly something pitiful, not to say primitive.

This factor in the actual celebration of the holy Sacrifice is of the greatest importance for the missions. In genuine ritualistic actions, before conversion, pagans want to place the whole man, with his senses and organs, in the service of God. A real offertory procession in the holy Sacrifice of the Mass would give them the feeling that the essence of their former ritualistic life had been preserved and fulfilled in the new and true way of wodship." (The Assisi Papers).

Quite often one find missioners who fully agree with Bishop van Bekkum as regards the high missionary value of a well performed offertory procession. Their only difficulty is that the rubrics we are supposed to follow seem not to allow such a procession. This difficulty, evidently deserves a careful answer. Thus I asked my friend Mr. Charles Riepe to provide the necessary material. Under the guidance of Father Joseph Jungmann, S.J., he composed a short paper on the history and rubrical admissibility of the offertory proces-

sions. Here I follow his notes closely.

How It Was Done in Former Times

Apart from any spiritual consideration, the Offertory procession of the faithful has a very practical end in view: to place on the altar the matter for sacrifice. In the primitive Church, this placing of the offerings on the altar was not accompanied by external ritual; since the Mass was celebrated in conjunction with a meal, the gifts were already on the table. In the beginning, the Church was anxious to emphasize the spiritual aspect of her worship in contrast to the Jewish and pagan rites of the time, and thus the material gifts of bread and wine were not shown any special attention.

But this attitude did not long prevail. As Father Jungmann points out: "To oppose the repudiation of matter which was a doctrine of the Hellenistic Gnosis, it was necessary to stress the value of earthly creation even in divine worship." Beginning with Irenaeus, we see that the offering of gifts on the part of the faithful is newly emphasized and that their gifts of bread and wine are used for the Eucharistic celebration. The bread and wine of the faithful are called "oblation" and Hippolytus mentions the newly baptized "offering up" their gifts of bread and wine for the first time. As time went on, the rite of bringing the gifts took on greater and greater proportions and became quite elaborate. The scope of the gifts was also expanded to include such things as sacred vessels for the Church and all sorts of things which were or were not connected with the liturgy or the support of the parish Gradully, the giving of money began to be substituted and the bringing of actual bread and wine faded slowly to the background until it was only on special occasions that the practice survived. But it did not die out entirely and even as late as 1078, Pope Gregory VII affirmed that every Christian should bring a gift to Mass to offer to God.

Apart from any theological considerations, there were two factors which more than any others contributed to the drastic change in the scope of the Offertory procession. First, the giving of monetary stipends for votive Masses, already so popular in the Middle Ages, and second, the shift from leaven to unleavened bread which took place in the ninth century.

Throughout the later Middle Ages and into the Renaissance, the Offertory procession of the faithful remained more or less a rarity, and often, where it did take place, there were abuses. But its deeper spiritual significance was never completely lost sight of as is evidenced by the fact that it was retained in the most important liturgical occasions, viz. episcopal consecrations and priestly ordinations. And even to this day in Austria and South Germany, the ancient Offertory procession has survived in various forms on such occasions as funerals and civic occasions. A thorough survey of the other occasions on which it was retained would require more space than is available here. Suffice it to say that from Irenaeus down to our own day, the Roman liturgy has never been without an Offertory procession or, at least, some remnants of it thus e.g. even our present Missal has retained some of the ancient "Secreta" prayers spoken over the

gifts of the faithful. To choose but one example, the Secreta for Easter Tuesday runs as follows: "Accept the prayers and offerings of the faithful, O Lord, and let our love and devotion lead us to the glory of heaven." The prayers referred to are the "Prayer of the Faithful" which we still have on Good Friday, and the "offerings" are these brought to the altar by the people themselves.

Present Day Rubrics

The mere historical fact that we find for many hundreds of years an Offertory procession in the Roman Mass with some unmistakable remnants even in the present rite, does not, of course, prove admissibility under the rubrics here and now. This has to be proved by an examination of the pertinent documents.

The Offertory procession is not mentioned at all in our Roman Missal, the Missal of Pius V. Thus it happened that after 1570 (when the Missal was promulgated for the whole Church) the question arose as to whether or not the procession was still permitted, and in particular, as to whether the prohibition of the Council of Trent in Session XXII against *"lliberales elymosinarum exactiones"* was to be interpreted as being aimed at the Offertory procession. It was because of this latter consideration that the question was put to the Sacred Congregation of the Council. Specifically, the questions were these: First, could pastors still invite the people to come to the altar in procession at the Offertory; second, could the pastor leave the altar and go out into the Church to take the offerings of the women (and thereby "interrupt" the Mass); and third, could newly ordained priests at the first Masses go out into the Church and move about through the congregation to collect offerings.

With regard to point No. 1, the Congregation answered that the above mentioned prohibition of Trent does not apply to the custom whereby "the pastor on solemn feast days after the offertory verse while standing at the middle of the altar, turns to the people and invites them to bring their oblations and presents his maniple or some other object to be kissed, but this may not be conceded to simple priests" (i.e. non pastors).

The answers to Nos. 2 and 3 really belong together and may be summarized as follows: While the prohibition of the Trent does enjoin newly ordained priests, from going through the Church seeking offerings, it does not forbid them to invite freely offered gifts at the offertory "as pastors are wont to do on feast days." Pastors, on the other hand, may go through the Church to the women to collect their offerings, especially since at that time, the women sat together and were not permitted to come to the altar. The Secretary of the Congregation, Prospero Fagnani, (d. 1678) tells us that he had recourse to the Pope on this question and that the Holy Father made the decision himself. So it is that we have a Pope and a Congregation officially stating that an Offertory procession of the faithful is indeed permitted. There is no mention of its being "against the rubrics" —probably for the reason that there are no rubrics concerning it.

The Sacred Congregation of Rites also affirmed (in a decree of Jan. 26, 1658) that it is permissible for a

dignitary to present bread and wine to the celebrant at the altar on certain saint's days. This decree was in answer to a particular question as to the legitimacy of this ancient custom under present rubrics. It must surely have been these pronouncements which led the ultra-conservative Roman rubricist Gavanti to observe that when the "oblatio populi" is to take place, it should occur after the Offertory verse before the offering of the host.

"Mediator Dei"

In our own day, Pius XII made it clear in *Mediator Dei* that the Offertory procession of the faithful is an accepted fact: ". . . it frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes, a more frequent occurrence in ancient times, they offer to the ministers at the altar bread and wine to be changed into the Body and Blood of Christ. . ." (AAS, 39 (1947) 555). If there were anything wrong with the practice, or if there were anything in it inconsistent with the liturgy or the rubrics, surely the Holy Father would not have mentioned it as being a practice whose legitimacy is taken for granted.

In this connection, we might consider another obvious advantage of having the hosts brought to the altar at the Offertory. The fact is that the faithful later receive the very hosts consecrated at the Mass they are attending, with the result that "all heavenly benediction and grace" descends on the faithful "ex *hac* altaris participatione" instead of "ex *ista* altaris participatione!" Pius XII was quite strong on this point in *Mediator Dei*. "The Church has never forbidden and does not now forbid the priest to satisfy the pious and just request of such a desire to be admitted to share in that same Sacrifice of which they also—in their own way—are offerers. Indeed, she approves and encourages this practice and would blame any priest through whose fault or negligence such sharing of the Sacrifice should be denied to the faithful." Father Clifford Howell has noted that in opposition to "tabernacle Communion," the rubrics themselves "envisage no form of Communion during Mass except altar-Communion even when there is a tabernacle. . ." (Worship, XXIX, (1954-55) 33-4). He concludes his article by stating that the practice of altar Communion "will impress on the faithful Sunday after Sunday that holy Communion is a sharing in the Sacrifice—in *this* Sacrifice which they, with and through the priest, have just offered."

Although a well formed Offertory procession does not offend against rubrics, the approval of the local Ordinary should be previously secured, since he has charge of the celebration of the liturgy in the territory under his jurisdiction. We have a similar case in the question of saying Mass *versus populum*. It was explicitly stated by Roman authorities that this way of celebration does not oppose rubrics, but the local Ordinaries rightly may disapprove of it for special reasons existing in their particular territories. Thus we have, also regarding the Offertory procession to consider the role of the local Ordinaries.

Attitude of the Local Ordinaries

Naturally, no direct answer can be given to this question, but we might cite a few examples. The hierarchies of both Germany approved the practice. Bishop Paul Rusch of Innsbruck,

Austria writes: "There is no reason why an Offertory procession may not be held." He recommends the method listed as No. 2 above. Cardinal Lercaro in his "A Messa Figlioli" gives detailed instructions for the Offertory procession. The Cardinal says in part, "A small procession of those who carry the gifts (young men, women, and servers. . .) proceeds in orderly fashion to the altar. They genuflect and offer their gifts to the celebrant. It will be useful to give a certain solemnity to this procession..." In a footnote to this chapter, His Eminence points out that "the offering by the faithful does not interrupt the rite nor can it be said to have fallen into disuse." The method described here is a slight variant to No. 2 below. Instead of servers or the deacon bringing the gifts to the altar, representatives of the congregation, parish organizations, etc., are designated for this purpose. This also was done at solemn functions of recent years, as at the anniversary of the Consecration of the Cathedral of Brixen, Italy, and at the Marian Year celebration in Innsbruck, Austria. On both these occasions, representatives of civic and Church organizations brought their gifts to the altar at the Offertory so that the whole community was represented in this way. As Bishop Rusch points out in the article cited above, when gifts other than bread and wine are also presented, they should be brought first so that, after they have been received by the celebrant, the matter for the Sacrifice may be brought and offered accordingly. In the United States, the writer has also seen a fitting Offertory procession held at the 1957 National Liturgical Week in the presence of the attending delegates.

Also in the missions, the practic of the Offertory procession, durin these years has been quite often a proved, or even positively encourage by Ordinaries. A fine example fro India was reported in the Missio Bulletin (April 1958, p. 359f.). I this article we have already quote the emphatic recommendation of th Offertory procession by Bishop va Bekkum, S.V.D., on the occasion o the International Liturgical Congre of Assisi (1956). Similar encourage ment is expected as a result of th International Study Week on Missio and Liturgy which will take place a Nijmegen, September, 1959.

There can be no doubt that th resurgence of the Offertory processio in our day has met with great pastora success when its meaning and purpos has been fully explained and brough home to the faithful. Times and con ditions have changed so radicall since the days when the processio was at its peak. Certain changes i its forms were found to be necessar to re-introduce it into our twentiet century liturgy. We may therefor distinguish three general forms of th Offertory procession which are current ly employed for congregational use.

Correctly Performed

The first, or most solemn type takes place as follows: after th *"Dominus vobiscum"* at the offertory the members of the congregation come forward to the altar rail, and as they approach, they take a host either from an acolyte standing by in front of the pews or from a table provided for tha purpose. The celebrant then comes to the altar rail and holds a ciborium in his hands into which the faithful drop their hosts. This is of course extreme-

y difficult with a large congregation, nd it would be advisable to restrict s usage to more solemn occasions. his form would be especially impres- ive on such occasions as the first oly Communion of children where he offering they make aids their nderstanding of the Mass itself.

We might point out here that there s nothing to prevent other gifts from eing presented as well. If the resent Offertory collections are a urvival of the Offertory processions, here is no reason why other dona- ions to the Church cannot also be rought. The dominant idea here is symbolic one: the inclusion of all hat we have and are in the one great ction of our Savior.

The second and perhaps the most idely used form is carried out thus: table with a sufficient number of mall hosts is placed in a prominent lace easily accesible to the faithful s they enter the Church. As the eople enter the Church, before going o their place those who wish to eceive Communion place each a host n the ciborium on the table. In some laces, a spoon is provided lest some night consider the practice "unsani- ary." The hosts might be placed on tray or simply on a clean white loth lying on the table so that they nay be easily picked up and placed n the ciborium. At the Offertory, the osts are carried in solemn procession o the altar by the deacon if it be a olemn Mass, or by the servers (per- aps carrying candles) at other Masses. The priest receives the ciborium and ffers it at the altar. A slight variant o this form was mentioned above.

The third and simplest form is this: Before Mass, a ciborium is prepared with hosts in the usual manner. But instead of placing it on the altar before Mass with no ceremony at all, it is placed in a prominent place, whether on the altar rail or on a table provided for this purpose. At the Offertory, the deacon or servers go and bring the ciborium with due solemnity to the altar where the celebrant receives it.

Special Requirements of the Missions

For mission countries Bishop van Bekkum, S.V.D., adds the following pertinent points. "The offertory procession would have to be suited to the conditions of the place with regard to rites, gifts, and the manner of presenting the gifts, accompanied by hymns in the vernacular. The content of the prayers and hymns would have to be suited to the action, that is, they should have a sacrificial character. The whole would have to allow of eventual alternations if the later development of the religious and social life demanded it.

The offertory gifts must be connected with the locality, should be grown and raised in the same country. As far as possible, the gifts which were ordinarily offered at the pagan sacrifices should be used in the offertory procession. Obviously, anything unsuited to the Church must be ruled out. Yet, let us not be too fussy in this respect. Let us remember that there are Catholic Churches today in which a lamb or sheep is led to the altar, while at the same time (this happened in a center of liturgical revival!) a monk in choir garb walks solemnly behind the animal with a shovel and a broom.

There are, however, other gifts belonging to Christian worship that should be offered, for example, candles. Finally, the proper gifts should be offered for the consummation of the Eucharist, bread, wine, and water. At all times, usefulness for worship should be the determining factor. An exceedingly valuable service would doubtless be rendered to the young Church "ex gentibus" if the offertory procession were everywhere again revived with suitable vernacular prayers and hymns. In this way a new convert, could, as a native Javanese Bishop put it so pertinently, "feel entirely at home in the Church."

Furthermore, the offertory procession could easily take on a new meaning for the neophyte, namely that of fraternal charity. The "charity" offertory procession has already become custom in many dioceses.

Different Forms of Same Idea

Different circumstances may call for different forms of offertory procession. Here, too, some variety is desirable provided it remains within the framework of the legislation, and expresses here and now strikingly the idea proper to any offertory procession: that the Eucharist is the Sacrifice of the Church, and that the people who themselves are *the Church*, offer themselves to the Father through Christ their Mediator. In all these forms, the Church becomes visible at Mass through the bread which is offered. That the hosts themselves represent the faithful is a fact which must be brought home to our people if they are to have their full share and understanding in this great action. Here the doctrine of the Mystical Body finds striking expression: whil each brings his host to the altar i the form of bread, later when a gather about the Lord's table, as th many hosts are but one Body o Christ, we who receive them are bu one in Him. The first centur Didache expresses this idea so beaut fully: "As this broken bread wa scattered over the hills, and then when gathered together, became on mass, so may Thy Church be gathe ed from the ends of the earth unt Thy Kingdom." Also in this connec tion, we may not forget that the Mas is "Eucharistia," Thanksgiving. Th offering of the host is also an act o grateful giving. Bread, after al represents man's sustenance, the frui of his labor, indeed, the sweat of hi brow. It is this most basic of all hi needs that he presents to God at Mass The Offertory procession, then, i active thanksgiving. Finally, th whole idea of the Mass as an action as something which is done, achieve concrete expression if the faithfu themselves have the opportunity o actually taking part in the action itself

We may certainly hope, then, tha the Liturgical Renewal in the Mission will bring with it a healthy flowering of this meaningful and important practice. We need not dwell on its antiquity, or give the impression that it should be re-introduced for any sort of archeological reasons. Rather, the Offertory procession must be considered as a most excellent manner of enabling the faithful to take "so active part in the liturgy that it becomes really a sacred action in which both priest—especially the priest in his own parish—and people join in offering to Almighty God the worship that is His due." (Mediator Dei. AAS. 39 (1947) 591-2)

he Pastoral Directory on the Mass y the French Hierarchy carries a essage also for all missioners —

A Modern Catechetical Approach to Mass

— By Rev. Frère Michel —

THREE years ago the French Hierarchy issued a "Pastoral irectory on the Mass" (Directoire our la pastorale de la Messe). This ocument is very significant for the odern catechetical approach to the lass: it also opens great horizons nd offers many practical suggestions r us missioners.

Statement of the Hierarchy

Let us read the title of the Directory n full: "Pastoral Directory for the lass, to be used in French Dioceses, s approved by the Assembly of the ardinals and Archbishops." It is lear that this document represents either a private effort nor a mere fficial organization such as "Le entre Pastorale de Liturgie," but eally is the result of a collective ollaboration inspired and directed by he French Hierarchy itself. The ssembly of the Cardinals and Archishops explicitly called for this irectory, and, while in preparation t was submitted to the Bishops, whose remarks and corrections were given great consideration.

Even now, unless the Directory has been approved by the local Bishop it is not compulsory in any diocese. Many Ordinaries have already approved it for their own territory. His Holiness, the late Pope Pius the XII, in a personal letter to His Excellency, Bishop Martin, expressed the hope that this document would soon be used in the majority of French parishes and would thus contribute to guide and to direct more clearly, and to unify the praiseworthy efforts already made on pastoral grounds during the last few years.

There should be no hesitation among catechists about using this Directory, since the order comes straight from the Hierarchy in its proper sphere. They cannot hesitate to participate in an action so clearly recommended by the shepherds. Besides, their attitude of active collaboration will be inspired not only by the spirit of discipline but by the spirit of Faith in the mystery of the Church. When those responsible for its application dutifully do so, this Directory will prove a living ferment.

We must add that the part of the Directory dealing with childrens' initiation in the Mass is the work of "the Episcopal Commission for promoting religious teaching." One more reason for catechists to be interested in a text which is the work of specialists in catechetics.

The content of the Directory manifests clearly its catechetical value. One could find in it the scheme of the "general laws" of every sound catechesis. Here are a few characteristic quotations.

Catechetics does not mean just "religious instruction, but must be genuine initiation into Christian life and prayers. Its object which is the Christian Mystery or Mystery of Christ, is not a formula to be learned by memory only, without understanding, but a divine reality to be assimilated by faith. As a consequence of this basic principle every catechetical lesson should have a true religious character."

"Besides this, in order to avoid truncating the truth, every catechist should always lay stress on the essential truths and center his message on the Mystery of our Salvation which is accompanied by the Death and Resurrection of Christ As shared by us in the Pascal celebration, it should be well grasped and solemnly celebrated in the Liturgy of Our Mother Church. He will defend himself against any exaggerated "reasoning" which would aim only at enriching the mind, satisfying its curiosity and feeding its memory. It is without any doubt wrong to pretend to reduce every truth to clear and logically balanced concepts. One should not forget the sacred character of the mystery which the child should be rather initiated into than taught about. More than a mere explanation, catechetical lessons ought to aim to unite the mind and the heart with the living God in terms of a positive doctrine, in a spirit of prayer and in an entirely religious manner."

"Every catechesis should be, at the same time, a further identification with the Church. This can be done therefore only in terms of a genuine Christian community, living a fervent life of prayer.'

Catechesis Initiate into The Ma

This statement, as expressed in o subtitle, is not made only in view our present study but corresponds reality. The proclamation of God words in catechesis aims to foster, feed and to educate the true Fai which is personal union of the whc man with the living God. And th communion is in fact accomplishe through the sacramental celebratic of the Pascal Mystery, the Mas Here and now God comes to save right now I adhere by faith to Chri who saves me; now, with the ent Christ, I give thanks to the Heaven Father.

My entire Christian life will be th prolongation of the Mystery of Deat and Resurrection of Christ, re-enacte by me, as a member of His Mystica Body, in my daily activity. As mem bers of the Church, we are bound t make our life a testimony to thi great truth. One can understand wh for our children the initiation to Mas is the peak or climax of their Chris tian formation. It is moreover a Mass that the salvation which is pro claimed in the doctrine of life is sacra mentally applied. As Christians w should live at Mass, in a spiri of Faith, as the chosen people already sharing in Christ's Mystery of Salva tion.

So that the Mass will become high light in Christian life, the entir training in catechism must prepar the children to live it well. The Mas itself, as we shall see later, itself con tains, without a doubt, an explanatio as well as an application of the Chris tian sacrifice. However, in order t profit fully from this teaching it i good to have a special instruction o the Mass in preparation for it. The

instruction on the Mass must be done outside the Mass; it should have a leading role as initiation in the Sacrifice. In its first part the Directory deals with this problem of the "catechesis on the Mass." As a whole, the entire religious instruction is a preparation to a better participation in Mass. "Mass is actually not separated from the Christian Mystery but is rather its keystone and climax." Therefore "in one or another way each element of the revealed message is linked with the Mass." Besides, the whole catechism, as an education in faith, also prepares the children to live better the great Mystery of Christ's sacrifice. By this faith Christians precisely have a meaningful participation in the Mass especially since modern catechesis is totally directed towards a better understanding of the Bible and a more active participation in the liturgical life of the Church.

Moreover, in this general education of Faith there will be specific lessons on the Mass itself. A systematical explanation of it is necessary in every genuine catechetical curriculum. It will contain the essentials of the Mass; the nature of its mystery, the meaning of its chief ceremonies and an explanation of the active participation the community is expected to have. One will avoid complicated archeology, obscure allegorism, all dry analysis. But, above all, one will not fall into excessive detailed treatment of the ceremonies It is indeed an error to yield to the temptation of explaining the different parts of the Mass by analyzing them one after another while forgetting the great differences which exist between them and without keeping the profound unity which pervades the sacrificial action.

Such a teaching requires of the catechist a knowledge of the authentic Catholic Doctrine. Let us note here what the Directory emphasizes: "Many mistakes in methodology have their origin in the lack of a true and deep doctrinal knowledge." An error is made by those who would mute the voice of the celebrant during the opening prayers, the Preface or the "Our Father," thus forgetting the leading role of the priest at Mass.

The first part of the Directory deals with the catechesis of the Mass and the last chapter treats the children's initiation into the Mass. One of its aspects is the proper teaching of the doctrine of the sacrifice. This initiation depends very much on the age and on the capacities of the pupils. One will therefore use all the means of a sound pedagogy in catechesis, without however, in any way offending religious feelings, as, for example, by performing what is called a "white Mass" or a false Mass, which is apt to seem a simulation of the Sacrifice.

Children ought to learn and to understand the role of the community. They should know how to answer the priest in a Dialogue Mass, to sing or to keep a true religious silence, to use a missal, etc. . . Such training is difficult yet necessary. It must be progressive and slow, even requiring from the educators real restraint. Their ever renewed efforts will be guided by the constant care of feeding the children's Faith and fostering religious habits.

The best initiation into the Mass will be obtained by active participa-

tion in the Mass itself. An explanation of the doctrine which would neither be applied nor practiced in reality would lack seriousness. On the one hand, the Directory warns us against making the children first understand the Mass before being admitted into its participation. Church Tradition has always taught that Mass could be well understood only by those who actually take part in it. The ideal manner to achieve this living initiation of our children is to invite them to take an active part in the parish Masses on Sunday. In the formation of children the adults play an influential role which cannot be played by others (the Directory insists on this point). Thus, childrens Masses, Masses during weekdays at school, should prepare them to take part in the parochial Mass. This community gathering ought to be enriched by the children's effort. For instance, at Sunday Mass in schools, the pupils should also hear of the teachings and action-plans given by the parish and the diocese.

Moreover, it is to be hoped that "quite frequently the children attend Mass in their own parishes in the company of their parents." Here again, the genuine and loving respect for the Church, inspired by a true Faith, will help us find concrete solutions. Pushing to the extreme what would be rationalistic theory, some even say that, in order better to initiate the children to Mass, they should be discouraged from attending a Mass too soon or too often. This, says the Directory, is an obvious error. But, on the other hand, it says that it would be wrong to leave the Mass to work by itself, for the children who attend it. It is a serious mistake to believe that the habit of going to Mass, willingly or unwillingly, will surely help the initiation to it. It is most important to foster in the child, along with the habit of going to Mass, also an innate desire to take part in it. They should be carefully trained to an active participation in the sacrifice. It is precisely the task of a well done catechesis, as said previously, to help arouse such interest in taking similar participation chiefly by creating at Mass a familial atmosephere.

This is one of the main points of the Directory, and it shows how this document is rooted in a *realistic* conception of man, as well as of the supernatural life. "Mass is not a magic action operating utterly outside of us and our consent . . . but is an act of Christ, of Christ making appeal to our conscious cooperation, and to the adhesion of our faith." The active participation at Mass ought to be that of a community "knowing and understanding." Omitting details, we must recite the chief points on which, *simultaneously*, the effort of "patient and adapted liturgical education" has to be made.

First: try to reach truth and to express dignity, having as an objective to give to "holy things" and ceremonies their sacred character. The following paragraph expresses all the aspects of this requirement, and indicates to educators a concrete program of action:

"The faithful will be edified and will learn something, if the church which they enter is well kept, free of cheap ornament, with a clear view of a decent altar built according to neat lines, and with a clear-cut cross above. They should find ceremonies well prepared and carried out by the cele-

rant and his ministers with a mani-
st religious decorum. If everything
oncerning the fittings as well as the
tting is genuine, simple, pure and
oble,—if the readings, made with
ravity, are fully intelligible; if the
ymns are beautifully sung because
dapted to the capacities of the schola
nd of the congregation,—great indeed
ill be the edification of the faithful.

Second: try to explain clearly the
gnificance of the rites and of the
estures requested. ". . . No gesture
ould be imposed, nor even recom-
ended, without explaining previous-
its profound meaning." Since
ie community has an active part in
oly Communion, the dialogue and
ie singing, the significance of this
articipation should be made clear to
iem. It is in this way that the Mystery
f the Church is expressed, and that
he faithful exercise their priesthood,
ubordinate to the hierarchical priest-
ood.

Third: try to underline the active
articipation of the faithful during the
ery celebration by emphasizing the
ffective proclamation of the Word
f God. (The Directory reserves a
pecial chapter to this). Hence the
ieed and style of the so called "Moni-
ions" appear more clearly. These
re short injections "which stimul-
ate the religious attention, invite
he congregation to assume a certain
nternal attitude, make precise the
leep significance of a prayer or a
gesture which is to take place, orien-
ate the mind before the Readings of
he Bible. Even during High Mass,
hese "monitions" are in order.

Catechetical Power of the Mass

Catechists must strive to have their students take a more and more conscious and active part in Mass, for, as we saw, Mass is the culminating point in Christian Initiation. On the other hand, it should not be forgotten that Mass itself is a catechesis. When we teach children how to take a better part at Mass, we must at the same time, prepare them to assimilate better the religious doctrine that Mass itself contains.

Mass, obviously, includes a catechetical part. The Directory reminds that the preaching of the Word of God "is not merely intellectual preparation, a prelude to eucharistic action, such that the faithful could be allowed easily to dispense themselves from it, and arrive at Mass just for the Offertory. Mass constitutes a whole, in which the proclamation of the Word is already an integral part of the Mystery. On the pattern of the Holy Eucharist, the Word is likewise a Community banquet. With a view to feeding our souls with profit at the Eucharistic table, it is proper to begin by nourishing our Faith at the table of the Word."

It is therefore of importance that the scripture readings be proclaimed at the assembly and heard in common. This proclamation must be imbued with religious spirit and reverence of the sacred text and of the mystery. We ought also remember that "preaching is a part of the liturgy of the Mass." Finally, the hymns in vernacular "constitute a very useful catechesis. It is good to recall the strong accent the Encyclical Letter 'Musicae Sacrae' put on this point." The Mass is itself a form of Catechesis particularly fruitful and which nothing can replace. Recall that the Christian Mystery announced in catechism class

is not an intellectual system, but a living reality—and that Mass constitutes the actualization of this reality. Hence it should not surprise us, if by the Liturgical Action we are led to discover through Faith, the richness of the Mystery of Salvation which Mass "summarizes" and of the "Living Presence" which Mass gives. So, just to give a few examples, the Communion Procession manifests the community character of Communion; Pontifical Mass develops the sense of the Church, of the Bishops and of the Priesthood; High Mass shows the unity, subordinate to the Hierarchy, of the Christian Assembly. and children liscover in the parochial gathering of each Sunday a manifestation of the Living Church. The congreation itself realizes and exerts its Priesthood by the use of the dialogue Mass, congregational singing and so forth.

Of course we must bring to the celebration the necessary dispositions: the action of the educators must also stress this point. The Directory reminds us that in this matter one should not be satisfied with private devotion. Mass is a *Sacramental* celebration, so that, to understand and assimilate in Faith the realities which are contained in it, it is necessary to pass through the signs which express these realities. Consequently, at Mass we must "look, listen, join our attention to, and view with awe the sacred action which is before us." Let us admit that on this point the priest will have to convert people again and again. Many have to discover by practice that if the body can be an enemy, it ought to play its role in prayer. And if we often should "close our eyes" to pray, it is equally true that one truly participates in Mass only with ey opened towards an action "which outside" ourselves.

Moreover Mass is a celebration ma by the *community;* it is the acti of an assembly. Here too mu effort is required in order to rid ou selves and others of an individual tic spirit. And because the resu to be obtained is not just mechanic uniformity; but a uniformity accepte by a religious assembly, the use methods of authority will not enough.

Conclusion

The term "effort" has been us frequently in this article. As a ma ter of fact, the Directory constant invites the educators to effort: effo for deeper doctrine; effort for a keen understanding of the rites; effort have the faithful take closer part them; effort to train the people to sin to answer, to make the prop gestures; effort to prepare the reader the porters, a choir, a number acolytes; effort to improve the r ligious standard of the ceremoni and of the places used for the cer monies; effort before or after Mas effort constantly renewed during Mas It is a question of gradual and diff cult education; we have to fight o all fronts and simultaneously.

The task is immense and complica ed indeed. This task exceeds the po sibilities of an individual, howeve gifted he may be. The effort of every one will have no efficacy unless a part of a team. We find ane that basic law of the Cat chesis which the last issues of "Cat chistes" recalled: to catechize is t initiate to the Church. Only th Living Church is able to do that.

Father Ramsauer explains what is meant by the 'Kerygmatic Approach' that is recommended by modern catechetics —

Analysis of the 'Kerygmatic Approach'

— By Rev. Martin Ramsauer —

A term frequently recurring in modern catechetical literature is the word "kerygmatic." Especially since the appearance of the German Catechism, which was hailed as corresponding to the "kerygmatic revival;" this word is repeated again and again. But its use has not always made its meaning clear.

Some understood by it simply a new *method* of teaching catechism. The German Catechism certainly showed a new way of presenting Catholic teaching. This novelty—noticed at the first glance when one compared this catechism with traditional ones—was then, for many, the 'kerygmatic approach."

We will see that there is a relationship between method and the kerygmatic approach—but no identity.

Others—knowing that the kerygmatic revival is concerned rather with the *content* than with the method—came to the conclusion that "kerygmatic" must be a new kind of theology; different from traditional speculative or rational theology; a theology for laymen, simplified for preaching and teaching purposes.

We shall see how far from correct this concept is.

What does "kerygma" and the 'kerygmatic approach" mean? This question comes up again and again in discussions on matters catechetical. To answer this question is the purpose of this article.

'Kerygma' —A Biblical Word

What strikes many people most is that they do not remember ever having heard of the word "kerygma" until recent years. This may be true. The word is a new term in catechetical literature, but it is not a new "invention." We find it frequently enough in the Holy Scripture.

"Kerygma," meaning originally a message publicly announced by a herald, is used, for instance, by Saint Mark to describe the teaching activity of Our Lord: "Jesus returned . . . to preach God's Good Message" *(kerysson to euangelion)*. This was his theme: The time of waiting is over; the kingdom of God is close at hand. Change your evil ways; believe in the Good Message." (Mk 1:14f.) It is to be noted that the Evangelist comprehends with the word "kerysson" both the content and the purpose of Christ's mission: the proclamation of God's Kingdom and the invitation to join it.

And again, in the last verses of St. Mark's gospel, the same word occurs when Christ, returning to the Father, Christ's mission; the proclamation his task: "Go into the whole world and preach the gospel to all creation *(keryxate to euangelion)*" (Mk 16:15).

In consequence, all the teaching apostolate exercised under Christ's mandate, the publicly announced Christian message having both the content and the purpose of Christ's message, is called "kerygmatic" teaching.

Thus Saint Paul, the Herald to the Gentiles, (cf. Gal 2:7f.) uses this word to describe his own activity (keryssein: Gal 2:2; 1 Thess. 2:9), to indicate both the content and the purpose of his teaching (kerygma: Romans 16:25; 1 Cor 1:21), and to declare himself to be the herald of Christ's message (keryx: I Tim 2:7; 2 Tim 1:11).

If, therefore, the word "kerygma" or "kerygmatic" is used in modern catechetical literature it will imply a similar relationship to Christ's teaching mission: the continuation of Christ's "heralding" mission. Our teaching, if it bears this inner relationship to both content and aim of that mission, is called "kerygmatic."

In order to determine when this inner relationship to Christ's own teaching exists, what precisely the qualities of our teaching must be, so that it can truly be called the continuation of Christ's heralding mission and thus "kerygmatic," we must reflect for a while on Christ's teaching.

Kerygma—Christ's Message of our Salvation

Christ came to bring salvation "Qui propter nos homines et propter nostram salutem descendit de coelis" such is our profession of faith in the Creed of the Mass.

As a consequence of sin we were in a helpless condition. We could not go back to God. The door separating us from the Father's house could—so to speak—be opened only from the inside. We had to wait till "God Who is rich in mercy, was moved by the intense love with which He loved us" (Eph 2:4).

"When the designated period of time had elapsed God sent His Son... so that we might receive the adoption" (Gal 4:4). Through Christ the door was opened again, He would lead us back: "I am the Way . . . . no one comes to the Father except through Me" (Jo 14.6). "I am the door, if one goes in through Me, all will be well with him" (Jo 10:9).

Truly this was *Good News proclaiming our salvation* (Eph 1:13). "In Christ we have assurance and . . . confident entrance to God's presence" (Eph 3:12) and "exalt in hope of participating in God's glory" (Rom 5:2).

With the coming of Christ the hour of reconciliation had arrived. But it was God's plan that our gaining of salvation should not be without our assent: "Qui fecit te sine te, non te iustificat sine te; fecit nescientem iustificat volentem." (St. Augustine)

Although our cooperation is needed God would have to make the first step. Salvation is "the gift of God it is not the result of anything you did" (Eph 2:9). In the work of salvation God respects and waits for the free will of man. Thus the Good News of our salvation takes the form of an *invitation* which man must follow in order to be saved.

The word of the parable "Go out on the highways and among the hedges, and compel people to come in" (Lk 14:23) characterizes Christ's mission of inviting us to our salvation.

his characteristic shows forth still more clearly in the last inspired book: "Here I am standing at the door and knocking" (Apoc 3:20).

The call to salvation concerns our relationship to God and in consequence our eternal *destination*. If God's invitation is refused, it means our eternal separation from God. If His call is accepted and followed, it conveys that most intimate and never ending union God, eternal life and joy: our salvation.

Thus God's invitation has an extremely important and personal meaning. By its very nature it is a *challenging* invitation: arousing our interest, demanding from us a decision, calling for action.

This challenging nature of Christ's message is evident in all his teaching. "Not everyone that says to Me, Lord, Lord, will enter the Kingdom of Heaven, but only he, that does the will of my Father Who is in heaven" (Mt 7.21). And again: "The Kingdom of Heaven is to be taken by storm—and only by storm do men lay hold of it." (Mt 11:12).

Our salvation is at the same time the incomparable manifestation of God's infinite love for us: to free the servant, he gave His Son. This consideration is for Saint Paul a challenge to unlimited confidence in God (Rom 8:32); for Saint John a challenge to lay down our lives for the brethren (1 Jo 3:16. 4:7-11), and so doing to be perfect as our heavenly Father is perfect (Mt 5:48).

Thus Christ's coming with the message of salvation is a challenging message, calling for a generous and wholehearted answer.

This challenging character is the very essence of Christ's message; it is by no means something merely "additional," merely "accidental" but gives his words a dynamic accent. "To throw a firebrand upon the earth —that is my mission! And oh, how I wish it were already in a blaze!" (Lk 12:49).

Furthermore, Christ's message of salvation, because of what it brings and promises, is a *joyful* message.

Christ's coming means that God bends down to us, comes near to us, speaks to us . . . has not forgotten us.

This is brought still closer to us, when we hear that He is ready to forgive our sins, that He is inviting us to Him, that He will draw us to His heart as close as Divine omnipotence can draw a creature, that we may become partakers of the Divine nature, Christ's brethren, God's own children; and all this in order that we may share in His riches, His bliss, His joy—for all eternity. Truly the message of our salvation is the message of Glad Tidings.

All this makes us realize that Christ's words are more than just a "teaching." The truth He teaches is an invitation coming from God and leading to God, a challenge to work out our salvation, a source of great joy. In one word: "the Good News proclaiming your salvation" (Eph 1:13).

And this message of Christ—Christ's full teaching,—inviting, challenging, joygiving, because proclaiming our salvation—this we call Kerygma.

1959

The Task of Christ's Herald

Now we are in a position to determine what is required of a messenger of Christ.

His task is nothing less than the faithful handing-on of Christ's teaching, with its specific content and purpose, bearing therefore all its essential characteristics: the proclamation of Christ's kerygma.

"We are, therefore, Christ's ambassadors; we know that God makes appeal through us. We beg you, for the sake of Christ, to be reconciled to God. . . Yes, as co-workers, we also exhort you that it be not in vain that you have received the grace of God. . . Right now is the acceptable time! Right now is the day of salvation!" (2 Cor 5:20; 6:1ff.)

Such was the ministry of Saint Paul. And our teaching—does it show the characteristics proper to the message of salvation?

There we find a difficulty. God's revelation contains many individual truths. Although they are revealed for our salvation (cf. 2 Tim 3:14-17) it is not always easy (particularly for catechumens!) to realize the significance of the individual truths. And this difficulty grows if the instruction follows a rather systematic-abstract pattern, a kind of synopsized theology textbook, which is not so much (i.e. not explicitly) concerned about the significance of God's revelation but rather interested in probing the individual "truth". Such a rational approach, which goes in more for definitions, and clearer concepts, leaves it almost entirely up to the priest or catechist to find out and to explain the significance which the scrutinized truth bears on our salv tion.

Unless we show this significance e plicitly, we run the risk of havi our teaching perceived as a sum a great system of religious trut rather than God's revelation ma for our salvation, thus falling sho essentially short, of the "fullness" Christ's teaching.

This demands of our ministry th the significance be shown not on in the main facts and truths (whe it is obvious) but also that it l traced in the remaining truths.

The tendency to show and to ma others realize the significance of t revealed truth is called the *"kerygma ic approach"*. By this approac "instruction" becomes the "proclam tion of our salvation," and Christia "truth" becomes the "kerygma".

The Kerygmatic Approach

What is this kerygmatic approach in which Christian "truth" becom the "proclamation of our salvation," and Christian "truth" becomes th "kerygma"?

By this we do not add anything t Christ's message. We simply unfol the significance, or religious "value" contained in the doctrine itself — bu "hidden" in it like the treasure i the field (cf. Mt. 13:44). Our Lor also on occasion "unfolded" His doc trine to make His disciples realize th full meaning of His teaching (cf. M 4:13) or of events in His life (cf. L 24:27). Showing this significanc means leading one's hearers to realization that the doctrine has bearing on their salvation. Thus becomes the kerygma.

If our teaching does not lead to this ealization, it will not be inviting, allenging, joy-giving—as Christ proaimed His message—and conseuently it will not create attitudes hich prompt men to action. But nce we have to demand that man work out his salvation" (Phil 2:12) e will have to lay more stress on the bligation to perform the desired ctions. The result is evident: Our eaching, since it is not realized as he doctrine of salvation, will necesarily turn into a summary of duties nd obligions; into a burdensome octrine.

But this would be in contrast to hrist's teaching, which brought "deght" (Act 13:48). In order to be aithful to Christ's "euangelion" we ave to bring our message as the ood News of our salvation; as the erygma.

The significance an individual truth ears on our salvation is not always mmediately and fully perceptible. What may help us to a proper realiaion of the truth?

Our first guide is the *Sacred Writngs*. "They can inrstuct you for alvation ... All Scripture is inspired y God and useful for teaching, for eproving, for correcting, for instructng in holiness..." (2 Tim 3:15f.)

In the second place we have the *Fathers* and the whole Christian *Tradition*. In them is the echo to Christ's message, its testimony and interpretation guided and enlightened by the Holy Spirit.

A further source of very great value is the *Liturgy* of the Church. In our worship, we turn to God not merely to "receive", but also—and first of all—to praise Him, and to thank Him for the gift of our salvation. The words, actions, and feasts of our Liturgy recall the mystery of our salvation; and, while reflecting on them, the Church discloses God's love for us, His thoughts and works for our salvation, which no one has better understood than the grateful love of the Bride of Christ.

These are the inexhaustible sources leading us to an ever greater realization and appreciation of Christ's message.

The center of all understanding is Christ Himself, the "Sun" of our salvation, from whence all and every being receives light and meaning. In Him is our salvation; therefore Saint Paul could simply say: "We proclaim Jesus Christ" (2 Cor 4:5).

How the Teacher of the Gentiles saw all the basic truths "in Christ", so that he could declare it his task "to preach and announce the Mystery of Christ" (Col 4:3), can be seen in chapters one to three in his letter to the Ephesians.

As another help to realize the key doctrines in their organic coherence, through which they form the one Christian message, the *compilation* of Scripture texts presented at the conclusion of this article might serve.

Method and Kerygmatic Approach

To make our teaching of the revealed truth the proclamation of Christ's kerygma what method *do we have to use?*—Is the kerygmatic approach a method?—The answer to these questions will help us to see

still better what the kerygmatic approach means, and at the same time will serve as a reply to some misconceptions about it.

Method in teaching serves to transmit or communicate a given content. Of itself it does not add anything to the content, but leaves the matter objectively unchanged. A report, for instance, on wedding preparations, even if written with great skill, with best journalistic "method", can never become an invitation.

It is the same with our revelation. If the revealed truths are seen by the teacher merely as "informative statements", no method whatsoever is capable, or would be allowed to change the content from "information" to an "invitation".

Thus the kerygmatic approach is by no means the result of a specific method.

But there is nothing to be changed or altered in our case; not by method, nor by the kerygmatic approach. All we desire is to bring the revelation faithfully (cf 1 Cor 4:2), just as it came from God: as the challenging invitation to work out our salvation. And all therefore that has to be done is to realize the revelation as God intended it to be: again, as the challenging invitation to work out our salvation.

This is the aim of the kerygmatic approach. And as we now see more clearly it is a matter concerning the content, and as such lies beyond any question of methods.

Nevertheless, the question of method is not unimportant, since an improper methodical procedure may impede the results desired. Each task demands its own method.

In our case we need a method which leaves the content undiminished and brings out fully all the inner characteristics of the Christian message, in particular the dynamic challenging accent. A method which provides only intellectual penetration and clarity—as used, for instance, when teaching algebra—is for our purpose inadequate.

Our task is to herald God's invitation which seeks both answer and action. The method we use must be the aim of Christ's message.

Motivation and Kerygmatic Orientation

Our teaching must call forth action. Faith without works is dead; does not lead to salvation (cf. Jac 2:14-26). To exhort man to action is part of our task (cf. 2 Cor 5:20).

How shall this, our appeal, be made? Is it enough to give a "practical application" at the end of the instruction, introduced perhaps with the phrase "Now let us..."?

If this appeal as a natural consequence grows out of the challenge contained and realized in the content we have given, then we have fulfilled our task. In this case the impulse for action comes "from within": the content itself has become the motive, since it is realized as the kerygma.

But if our teaching, as presented, does not show the challenge as it should, then it will be necessary for the teacher to take refuge in motives

not contained or not shown in the nstruction just given. Or he will ave to conclude with a mere unmoivated admonition. In both cases xposition and application fall apart ecause their inner relationship was ot shown since the motive for action loes not come forth from the preceding exposition.

This means that the doctrine just xplained remains "dead" and 'sterile".

Aside from the possibility that the atechumen may find a meaning not ndicated in the exposition, the paricular doctrine will remain sterile as ong as the content is explained without regard to the relationship and ignificance it has to the pursuit of ur salvation. This alone could give t the proper dynamic challenge. As ong as the teaching lacks the kerygnatic orientation, it may be found o be reasonable, trustworthy, perhaps ven evident; but it is merely informative and impersonal Christian Doctrine—and does not show the lynamic and challenging power which s the nature of Christ's Kerygma.

But from the moment our message s realized as the kerygma, we have ll the motivation we need, and the est we can obtain.

Scholastic and Kerygmatic Theology

A question frequently asked is, whether what is intended by the kerygmatic approach is not already being done by scholastic or rational theology. And if not, whether the kerygmatic approach demands the development of a new kind of theology, entirely different from rational theology, devoted to an explanation which would lead to the desired realization and appreciation, what some might call "kerygmatic theology".

To justify our answer, and particularly, not to do injustice to rational theology, we have first to glance at the nature of God's revelation.

This revelation, made in order to invite us, contains much "information", since God wants us to work out our salvation intelligently and freely. This condition justifies fully, and even makes necessary, the rational and speculative occupation with the content of God's revelation, with the revealed "truth".

There are still other reasons which require a speculative pre-occupation. To share in God's life, which is our blissful destiny, is one of the greatest of mysteries. This, and so many other truths which have inner relationship to this basic and all-comprehensive mystery, are equally inaccessible to a full, natural penetration. This mysterious character of God's revelation is a powerful challenge to man's intellectual ability; but it also is a reason why heresy can develop, forcing us to seek ever deeper intellectual penetration into the revealed truth.

This condition has led to an ever growing "science" of rational theology, which has to secure, to explain and to defend the supernatural truth. And because of this aim, which is concerned with the "truth", scholastic theology has a rational approach.

But by such a rational approach, seeing the revealed truth "sub respectu veritatis", the significant bearing which the truth has on our salvation is frequently too insufficiently shown in order to be effective.

In order to be truly "effective", i.e. not only instructive but also appealing (2 Cor 5:20,)—an arousing and challenging proclamation,—there is need for the kerygmatic orientation or approach, by which the revealed truth is seen "sub respectu boni", i.e. sub respectu salutis oblatae et acquirendae.

But does this mean a new theology entirely different from the rational and speculative theology; a course in "kerygmatic theology"?

Such a conclusion would seem to go too far.

But in order to serve the aim of God's revelation ("invitation") fully, the rational aspect would have to be completed by the kerygmatic approach.

If this second step is left out, the whole pre-occupation with God's revelation would be of an "inquisitory" nature only: necessary for defending and insuring its integrity, but it would not respect and serve fully the inner teleology of God's revelation which tends not only to inform but to invite.

Theology therefore, conscious of its object and the purpose of its object, and as a science concerned rather "for" than only "about" God's revelation, will not disregard this second step. But by this means the earnest pre-occupation with God's revelation will be "kerygmatic theology" and serve God's revelation as its true "handmaid".

Consequences of the Kerygmatic Approach

The consideration of God's revelation under the kerygmatic aspect will lead to a *unification* and *concentration* of its rich content. Such a concentration is highly desirable for any educational task. And for religious education such a concentration means the prerequisite and objective basis for creating a personal and living synthesis of our faith: since it gives not only clarity and light, but also motivation and strength for a mature Christian life.

Another consequence is that the kerygmatic approach leads to a *selection* of truths according to their significance for our salvation.

No one thinks that each and every question contained in theological books will have to go into catechisms and sermons. A selection is necessary. The question is rather under what aspect a selection should be made without an arbitrary trimming of God's revelation.

To ask therefore: "Is this matter of *significance for the work of salvation* as required from these men (children or adults; highly educated or with ordinary schooling only etc.) living under these circumstances (exposed to these or those dangers and adversities)?" offers a criterion which makes possible not only an objective selection, since the criterion is in conformity with the purpose of God's revelation, but also at the same time a proper stress to those points which *lie in the intention of God's* revelation.

This selection, of course, has nothing whatever to do with and is by no means the same as a "dilution" or an "excerpt" of a theological textbook, simplifying or leaving out some more difficult subject matter. The attitude in such "compendia" of theology and the attitude we are suggesting in this selection are entirely different.

The textbooks were not written from the kerygmatic point of view, but are the result of probing the Divine "truth". Consequently the diluted result in compendia will still smack of the textbook—and lack the required kerygmatic orientation. But a teaching, not showing the significance a truth bears on our salvation and thus not leading to a personal appreciation, and personal work, will not be able to produce fruits for eternal life. This is also the reason why the catechism should never be a theological compendium.

The kerygmatic aspect leads, furthermore, to the establishment of a *"hierarchical" order* among the many truths. Some are of greater importance for our salvation and have to occupy, therefore, a more significant place in our teaching. Baptism v.g. is more important than Confirmation, and the teaching on Penance more important than that on Indulgences. As the result, certain truths will stand out and become "focal points", to which all the other truths have vital relationships, receiving from these focal points meaning and significance as parts of the message of salvation—the center of all being, Christ.

The kerygmatic approach brings forth a forceful unification—*not "simplification."*

There were some who misunderstood the kerygmatic approach as a method for simplifying the mysteries of our religion, so as to adapt them to the mind of children and the less educated. Does this opinion need any refutation after the foregoing exposition?

This opinion also seems to hold that the kerygmatic approach dispenses with intellectual work, or is a substitute for it. Quite the contrary is true!

To realize the significance of the revealed truth and to make it thus a challenging power, presupposes an intellectual effort both on the part of the teacher and of the pupil, which goes beyond a mere conceptual analysis as we have shown.

But shouldn't religious education on a higher level strive for a deeper and more comprehensive "knowledge" in the field of religion?

No doubt, religious education has to advance in harmony with the other subjects in order to fulfill its task within all branches of profane learning and as the crown of all the rest. Its field, therefore, may grow in advanced levels as wide as the content of God's revelation stretches, and go as deep as God's mysteries reach (and human intellect is able to follow!)—but there is no level of education nor any condition of circumstances which would not require God's word as the seed and challenge for a life unto salvation. But this means that God's revelation has always so to be communicated that it can bear fruit, i.e. that the listener not only sees the truth, but is led to appreciate its priceless value for salvation. In one word, our teaching has to be *kerygmatic.*

1959

"THE GOOD NEWS PROCLAIMING YOUR SALVATION"

(Eph 1:13)

THIS IS THE MESSAGE WE PROCLAIM:

In His infinite goodness,	Eph 2:7
the Father in heaven has called us	1 Pet 5:10
to be united with Him in life and joy,	Jo 17:21
sharing His divine riches:	Eph 2:7
through Christ, His Son—	1 Pet 5:10
Him He gave as the fulfillment of His covenant with Israel	Lk 22:20
as a ransom for us sinners,	I Jo 4:10
and into His likeness He desires that we be conformed,	Rom 8:29
so that, baptized into union with Christ's death,	Rom 6:3
we would be dead to sin	Rom 6:11
and being one with Him through a death like His,	
we shall also be one with Him by a resurrection like His.	Rom 6:5
Thus born anew of water and Holy Spirit,	Jo 3:5.7
all of us were introduced into one body through baptism;	1 Cor 12:13
and—made partakers of the divine nature—	2 Pet 1:4
we are children of God,	1 Jo 3:1
new creatures in Christ.	2 Cor 5:17
And because we are God's children,	
He has sent the Spirit of His Son into our hearts	Gal 4:6
that we may render service	
which is new and according to the Spirit,	
not old and according to the letter,	Rom 7:6
and continually offer to God through Christ	
a sacrifice of praise.	Heb 13:15
Thus being the temples of God	1 Cor 6:19
and truly Christ's body, the complement of Him,	Eph 1:23
united and nourished by Christ's own flesh and blood,	Jo 6:56f
we are to live a new life,	Rom 6:4
guided by those who rule His church Hb 13:17;	Act 20:28
to follow Christ, our first-born brother, Mt 16:24;	Rom 8:29
in whom we have been sanctified and called to be saints,	1 Cor 1:2
living by faith that expresses itself in love, Rom 1:17;	Gal 5:6
anxious to excel in good deeds,	Tit 3:8
so that, when death is swallowed up in victory,	1 Cor 15:54
we may gain the kingdom of God and His glory,	1 Th 2:12
as heirs of God,	
joint heirs with Christ.	Rom 8:17

Communist Policy

China's Transition to Communism

ONE way of asserting Soviet leadership in the Communist bloc is to present the USSR as being in the advanced stage of "building communism." By contrast, China and the East European satellite are described as "building socialism." The Soviet October anniversary slogan, No. 4, read this year: "Long live the 21st Congress of the Communist Party of the Soviet Union—the Congress of the builders of communism." Slogan No. 13 said: "Brotherly greetings to the great Chinese people building socialism."

The original Chinese directive on the people's communes admitted that China was still in the stage of "building socialism," but its main emphasis was on the rapid advance of Chinese society towards communism through the people's communes. The ideological implications of the directive were given in the concluding paragraphs:

"Although ownership in the people's communes is still collective ownership, and the system of distribution, either the wage system or payment according to workdays, is to each according to his work and not to each according to his need, the people's communes are the best form of organization for the attainment of socialism, passing gradually to communism. They will become the basic social units in Communist society.

"At the present stage our task is to build socialism. The primary purpose of establishing people's communes is to accelerate the speed of Socialist construction, and the primary purpose of building socialism is to prepare actively for the transition to communism. It seems that the attainment of communism in China is no longer a remote future event. We should actively use the form of the people's communes to explore the practical road of transition to communism."

As pointed out by the directive, one of the accepted criteria for achieving communism is the establishment of an order under which the wage system (when each is rewarded according to the amount of work he does) will be replaced by the free supply system (when everyone is rewarded according to needs). In the weeks following the publication of the directive, Chinese spokesmen claimed that this criterion had been partially met in the people's communes and many implied that it would soon prevail throughout China. In other words, Chinese spokesmen almost suggested that China might

proclaim the attainment of communism before the USSR.

The Soviet leaders must have been aware of the implications, but they seemed equally determined that the strains which have recurred in Sino-Soviet relations since the 20th Party Congress should not undermine the alliance. They have, therefore, neither endorsed the Chinese communes nor criticized them. The omission is notable because Soviet propaganda devotes a great deal of attention to every aspect of Chinese development.

Then the plenary session of the Central Committee of the Chinese Communist Party, held in Wuhan from November 28 to December 10 under the guidance of Mao Tse-tung, met to discuss the people's communes, the economic plan for 1959, Mao Tse-tung's decision not to stand for re-election as Chairman of the Chinese People's Republic, and the international political situation.

The Central Committee issued a communique and a resolution on the people's communes. The keynote of both is that the attainment of economic goals shall be given precedence over the ideal of establishing communism in China.

The greater part of the communique is devoted to the economic plan. The development of the communes is to be organized in a more practical and realistic way, the leading rôle of the Party is to strengthened and the communal system (combining the wage system and the free supply system) enforced. The communes will be closely co-ordinated with production tasks for 1959, when the Chinese economy is to continue to advance by leaps and bounds, simultaneous developing its various aspects a forms, e.g. agriculture and industr with emphasis on heavy industry; n tional and local industries; larg medium and small enterprises. Ste is to remain the key link. Both u to-date and cruder methods of produ tion will be used to achieve the 19 targets.

The communique then dealt wi Mao Tse-tung's position. On his ow suggestion, Mao is to relinquish t post of Chairman of the Republ (Head of State) but he will rema Chairman of the Party. This arrang ment will enable him to concentra on the "direction, policy and line the Party and State"; it will also pe mit him to devote more attention theoretical work. The communiqu stressed that Mao's leading rôle in th State is not affected.

The section on international affai was comparatively mild, especially the references to Taiwan (Formosa and the main emphasis was o China's desire for peace. Such mild ness was in sharp contrast with th recent campaign for the liberation o the off-shore islands, and may be a attempt by the Chinese leaders t justify their failure to fulfil the pledges in this respect. The commun qué expressed belief in the inevitabl disintegration of the capitalist system though it admitted that this might tak a long time. References to Europea questions (e.g. France) suggeste China's determination to have a sa in all world affairs. The final para graph, as a concession to rothodox in Sino-Soviet relations, acknowledge Soviet lealership of the Communis bloc:

"The plenary session noted with satisfaction that in the past year, the Socialist camp, headed by the Soviet Union, has grown even stronger, and its unity has become even more firmly consolidated..."

The Chinese communal system was discussed in the Central committee's resolution. This admitted that the communes had run into difficulties, caused disunity in the Party, and dissatisfaction among the people. Reversing the Leftist trend of the previous Chinese directive, the resolution advocated a slowing down in the advance towards communism. The building of a "Socialist country," it said, would take a very long time—from fifteen to twenty years and perhaps more; the change-over from agricultural producer co-operatives was not the same thing as the change-over from Socialism to communism, and the scope of the free supply system should not be too wide at present:

"...The people's communes will, over a necessary historical period, retain the system of distribution according to work done, because there is not as yet an abundant enough supply of social products to realize communism. Any attempt to negate prematurely the principle of distribution according to work and to replace it with the principle of distribution according to needs, that is, any attempt, when conditions are not mature, to enter communism by over-reaching ourselves is undoubtedly a Utopian concept that cannot possibly succeed."

The significance of the Central Committee's decisions seems fairly clear in terms of policy—priority for economic considerations and the slowing down of communization. In terms of personalities the implications are less clear. Little is known, for example, about the alignments within the Chinese Party, although it is believed that Liu Shao-chi heads the Left wing, which the resolution has criticised in its reference to those "over-eager people" who wanted to establish communism too quickly.

Even more important is Mao's position. He could be blamed for at least three policy failures: the failure of his "let a hundred flowers bloom" policy, the propaganda defeat over the off-shore islands, and the present difficulties experienced by the communes. On the other hand, as Party Chairman, he remains undisputed leader of China and continues to wield the real power. The formation of the communes, it may be recalled, was attributed to Mao's personal initiative, and, having launched China on her national road to communism, he may now want to adjust its Leftist trend and to develop his theories.

In the weeks preceding the meeting of the Central Committee, Chinese Press reports began to suggest that the establishment of the communes was arousing misgivings among the population, and that the Chinese economy had run into difficulties in spite of a good harvest and increased production.

More popular misgivings had been expressed about the break-up of family life than about any other aspects of communization. The Shanghai paper Wen Hui Pao, for example, reported on October 30 complaints by the mothers of a commune in Chekiang that their children would suffer hardships in the overcrowded boarding schools. The People's Daily on August 25, discussing

popular anxieties about communal feeding, listed them as follows: "there would not be enough to eat, communal cooking would be inferior to home cooking, there would be more work and less time for rest, and the pooling of grain stock would cause the deterioration of living standards instead of their improvement."

More general complaints were voiced by delegates at a meeting of the eight non-Communist parties convened in Peking to hear reports about the communes. According to the Kwanming Daily of December 2, the majority of the delegates were "afraid of manual labor, the lowering of their living standards, the communization of life, and of being deprived of individual freedom."

The Central Committee's resolution on the communes is plainly designed to meet some of these complaints, and confirms that for the present the Chinese authorities intend to play down the more unpalatable aspects of communal life. The resolution recommended that communal housing should make provision for the members of a family to live together, that parents might take their children home from kindergartens, and that "certain members of communes may cook at home." The working day, which is twelve hours (leaving eight hours for sleep and four hours for eating and recreation), has at least been defined. Commune members may also retain some private property in the form of houses, clothing, furniture, bank deposits, and small tools. At the same time, the resolution stated that the communal system is to be retained and consolidated, with communes' established in the cities on an experimental basis. But regimentation will remain their main featur "... labor organization in the people communes should be organized ar disciplined as in a factory or t army."

Concern for the economic mismat agement of the communes was al reflected in the resolution. It a vocated more careful planning and more rational use of the commune resources. Extravagance and was among officials following the bump harvest, it said, must be preventec while industries should not be set u in places where there were no ra materials. Communes must "go for industry in a big way."

The communiqué aslo drew atte tion to certain political dangers i herent in the communes. Its re erences to a misdirection of the milit system and a tendency to play dow the rôle of the Party seemed to sho that the formation of semi-autonomou armed units was beginning to giv the leaders cause for alarm.

The line taken by the Party Cer tral Committee, although attribute primarily to internal reasons, ma have been partly inspired by the nee to allay Soviet misgivings about com munization in China.

In the original directive of Augus 29, China envisaged a transition t communism, through structura changes, in the not too distant future The people's communes are to pro vide the labor for China's industri alization, which is to be achieved no only by the establishment of a heav industry on up-to-date lines (as i the USSR) but also through small scale industries worked with primi tive tools. The directive also implie that China could proclaim communism

before she becomes a major industrial Power. The new directives modify the original in two respects: first they defer the transition to communism and, second, they accept the idea that until the economic goals have been achieved, it is not possible to talk about the attainment of communism. These qualifications may make the Chinese idea of transition more acceptable to the Soviet Union.

In the Soviet view, communism will finally be achieved in the USSR when heavy industry and the productive forces are far advanced. The Soviet economic plan (1959-65) is described as the plan of Communist construction. In his "Theses" on the subject, Khrushchev invests the plan with deep ideological significance. "The basic problem of the next seven years is the problem of accelerating the development of the economy along the path to communism, the problem of gaining maximum time in the peaceful economic competition of Socialism with capitalism." The next seven years are described as a "great leap forward on the road of development towards communism," while within the next fifteen years, when the USSR is supposed to surpass the United States in per capita production, the "material technical base of communism" will have been created in the USSR.

The communiqué of the Chinese Central Committee noted the point: "The plenary session was elated by the 1959-65 programme for the development of the national economy of the Soviet Union, proposed by the Central Committee of the CPSU, and regarded this as a programme of Communist construction which is of great historic significance."

Some indication of Soviet thinking on the structural changes in Soviet society was given recently in an article in Communist. Its main idea was that, in the transformation of a Socialist into a Communist society, many functions performed by the State would be taken over by the "social organizations" (the trade unions, the Komsomol, the co-operatives and other professional and group associations), chief among them the Party. The article refuted the view that as the directing role of the State diminished so would that of the Party. On the contrary, it argued, the leading role of the Party had been increasing in all spheres and would, therefore, be retained longer than the Socialist State. The Party would disappear only in the "remote future."

Communist thus seems to envisage a lengthly period during which the administration of the USSR will be carried out directly by the Party with the assistance of the "social organizations."

This idea is in line with the changing structure of power in the USSR. Since Malenkov's demotion, the rôle of the State administration has been diminishing and that of the Party increasing. Already Party committees seem capable of running the economy and the administration of the country without the assistance of governmental bodies. The Soviet leaders may think it possible to make States administration redundant without loosening their control over the population.

Meanwhile, China still has the initiative in the ideological field. In the past divergencies between the two States have been resolved, or glossed

over, and the Chinese Party in its new directives seems to have made an effort in this direction. But the Soviet leaders cannot relish the idea of China's alternative road to communism, especially as it may prove more attractive to the underdeveloped countries than the Soviet road.

Most of the satellites have reported the establishment of the Chinese communes without comment. Only the Czechs have attempted to show that this development is not a deviation. Polish reactions have been unenthusiastic, and the Yugoslav reaction hostile.

The Trojan Horse in Southeast Asia

WITH the change of Communist tactics in Asia other countries besides India are faced with the dilemma of fighting communism—a totalitarian creed—within the framework of democratic practice. How far can Asian governments allow their Communists to exploit democratic freedoms to pursue a policy designed to destroy democracy? This is a question which deserves serious study, although the answer necessarily varies according to the extent and nature of the threat in each country.

In the **Federation of Malaya** the armed Communist rebellion is no longer a serious threat: the Perak State Government announced the collapse fo militant communism within its borders; this followed the claim reported in the Straits Times that only about twenty Commmnist terrorists remained in the whole of South Malaya including Malacca and part of Negri Sembilan. But Tengku Abdul Rahman, in a speech to the Federal Legislative Council warned Malayans that the Communist threat would not end with abatement of violence, for the Communists were now devoting their energies to promoting internal strife. In many ways, he suggested "it is easier to shoot it out with them in the jungle than to fight subversive acts in the country and the towns", with the Communists hiding behind worthy citizens in clubs, schools and other innocuous organizations, so that friends could not be distinguished from foes. For this reason, the Tengku explained, the government had been forced to close down certain organizations because they were convinced that an all-out effort to eradicate Communist subversive activities was essential if peace were to be restored. He also said that as long as the government was fighting communism it would be "breaking faith" with the Malayan people to enter into any form of diplomatic relationship with Communist countries.

Dismissing the suggestion that the Communist rising was a purely internal problem the Prime Minister said:

"There are no such things as local Communists. Communism is an international organization which aims for world domination, not by aggression if they can avoid it, but by the use of tactics and methods among the sons of the country to overthrow democracy and to set up in its place a government after the pattern of all

Communist countries. If we value the Malayan way of life, we must make up our minds to defend our society with determination and positive action against the menace of communism."

In **Singapore,** too, responsible leaders have voiced increasing awareness of the Communist threat to their way of life. The left-wing People's Action Party (PAP) in the Chinese edition of Petir, the party organ, emphasised that it would not allow itself to be used as a "Trojan horse" by the Malayan Communist Party (MCP): "No self-respecting party can operate as a stooge or front for another party, nor can it tolerate within its ranks members who think this is what the party should be." Petir pointed out that the chief difference between the PAP and the MCP was that the former did not believe in revolution by violence in Malaya but in democratic socialism. The aim of the party, should it come to power, would be "to carry out the social revolution by peaceful constitutional means with the consent of the people expressed in periodical election and obtained through political education and peaceful persuasion." In the past it had not seemed important to emphasise this distinction since they all had the common aim of "anti-colonialism," but now that the party hoped to play a leading rôle under Singapore's new constitution these differences must be made clear. The Party had therefore decided to conduct political training courses to educate its supporters.

The problem of fighting Communist terrorism in Singapore was also publicised in a recent letter from the General Secretary of the (Socialist) Labor Front, replying to criticism by Mr. Fenner Brockway of the Singapore Government's decision to retain the Emergency Regularitons, including the right to detain or banish Communists. The General Secretary said that the problem of obtaining evidence against the Communists was not that they committed no crimes, but that they committed such terrible ones that people feared their vengeance. To talk of setting aside civil liberties, in the context of Singapore, was, he suggested, nonsense:

"The right of criminals to be heard and tried is an important and valuable one. The right of humble people to be protected by their government against illegal violence is an absolute one, especially when the illegal violence is systematically organized with the aim of establishing tyranny."

in **Laos,** as in Singapore, the Communists are posing as patriots while simultaneously pursuing tactics of subversion. But there, too, responsible leaders are awakening to the Communist threat. The success of the pro-Communist Patriotic Front (Neo Lao Hac Xat) in the supplementary elections last May served as a warning to non-Communist groups to resolve their differences in the face of the common danger. As a result, the leading non-Communist groups united in a new Party, the Rassemblement du Peuple Lao (RPL). Shortly afterwards, the Comité de Defense des Interêts Nationaux (CDIN) was formed by a group of young patriots (mostly intellectuals and army officers) with the aim of fighting the Commmunist threat and consolidating the independent status and democratic institutions of the Laotian Kingdom. Two recent

numbers of a newspaper, launched by the latter organization, Lao Hakxasat contained interesting accounts of Communist tactics in the villages.

A letter described how these Communist cadres, who were fed by the villagers, were secretly indoctrinating them, fanning local grievances and inciting resistance to the village headmen and other traditional leaders who remain loyal to the Government.

Nor, according to these reports, are Communist activities confined to propaganda; they seek to enmesh the villagers in a network of organization. Families are grouped into traditional Communist cells comprising five to ten families, usually under the leadership of a trusted Party member; these cells meet at intervals of about five days and receive political education and practical instruction, e.g. in methods of passive resistance. Simultaneously the villagers are grouped into horizontal organizations according to age, sex, occupation, etc. Such associations also meet regularly and through the system of "self-criticism" husbands are encouraged to denounce their wives, children their parents and so on, and the Party soon learns which villagers they can trust. Those who attempt to resist are subjected to threats and calumnies and, should they remain obdurate, are dealt with by the clandestine para-military organization; political assassinations of those who have attempted resistance have not been infrequent.

Wage Policy in Red China's Industry

IN our 46th number we gave an account of the wage policy in the early years of the regime, including the classification of the workers into eight grades. Since then we have mentioned occasional changes and adjustments, many of which are referred to below. At present, an entirely new wage policy is being hammered out.

A campaign to adjust wages has been long in preparation and it is a sequel to the rectification campaign and many great discussions organized among the workers—a fact duly noted in every reference to it in the Press.

The various proposals, discussed in the Press, seem to agree in the following points: 1. The piece-rate wages system should be abolished and replaced by payment by the hour. 2. The wages in currency should be combined with wages in kind.

In larger cities and big industrial concerns, the piece-rate system, officially sanctioned in 1956, is already disappearing "at the workers demand." In smaller cities, in country industries and in mining centers, now being absorbed in the communes, the problem of wages is more complex. Legislation, if it is to be practical, must be delayed until the situation is clarified. The general tendency is however already unmistakable: a reduction in the wages of skilled workers and the paying of a much large proportion of wages in kind—both of which mean less money in the hands of workers, better control of currency circulation and of the market, and a further curtailment of indivdual freedom.

The decree of August 31, 1955, ıstituted the cash wages system to :place payment in kind. At the same me, all occasional, special gratuities, ormerly paid either in cash or in ind, were to be abolished. Salaries ere to be fixed in currency and all ıe above mentioned dues were the esponsibility of the wage-earner. The eason of the change given at the time as the need to unify the whole salary ystem. This reform is now condemn-d by many as an adoption of the apitalist salary system.

After the Liberation (1949) large ndustrial plants—with their wage ystem—had passed under state ad-ninistration, and after 1952, with ublic-private management taking over n increasing number of business ompanies, the Government had con-inued the former wage system. In 955, a mede third of the wage arners, chieuy kanpu in county and listrict administration, were still en-oying the payment-in-kind system.

Another reason given for the change was the desire to increase production. The old system accomplished this purpose but the time has now come for a change to a more practical and correct system.

In June, 1956, the Cabinet decided on a reform of wages and of prices. As to wages, it ordered that the piece-work system should be developed and expanded, as a convenient and adapt-able form of salary. The regulation explained that in order to encourage skilled workers, the norm of basic salary should not be put too high nor yet too low. A piecework form of salary was to be adopted, at least, as a general system, by 1957; it must be universally adopted within two years. This system, it was said, increases output, develops a higher productivity rate by workers, raises the skill of the workers and therefore the quality of the product, and saves raw material.

Now, just beyond those two years, the same "convenient and adaptable system of wages" is to be abolished. In Peking City, of the fifty-eight larger state or municipal plants which use the piece-work system, fifty-one have already asked for its suppression, while the seven others are contemplating such a step. Some groups where the piece-rate system is still preferred will keep it temporarily.

In Shanghai in 1957, the number of workers on piece-work was about 250,000; 200,000 of these were in the former capitalist-owned industries (textiles and other light industries), which have kept their old wage system. In new industries of post-liberation times 50,000 workers were on piece-rates; in any one factory, they rarely numbered more than 20 or 30 per cent of the workers, but, being skilled, they earned sometimes 30 to 40 per cent, and even 100 per cent, above the basic salary.

The reasons for the present reversal of policy were given by the progressive workers who are said to have started the movement for the suppression of piece-rate. Thus, the Shanghai Kiangnan shipyard workers admit now that the piece-rate system did in fact increase production, but point also to its inconveniences: viz. too much freedom for workers, and excessive differentials between higher and lower salaried workers.

Othter disadvantages are mentioned by the Peking workers. The piece-rate system, they also admit, worked well to increase production, but often worker, in order to get more pay

"would neglect quality, would under any pretext dispute about trifles with the management, and would even make fake reports." Morever, the difference between workers paid by the piece and by the hour tends to become a distinction between younger and older workers. The older, not being specialized are put to any kind of unskilled work, while the young, eager, and capable of learning quickly, are trained, and, as soon as they are skilled enough, join the ranks of the privileged piece-rate earners. These young workers, satisfied with their large salaries, refuse to turn to other work, where their inexperience would mean lower pay. Lastly, these workers care only for money, neglect politics, and influence the minds of other workers towards individualism.

Salaries for these piece-workers tended to rise: According to the Wood and Oil Fuel Co., in three workshops for machines, foundry and casting, salaries in February were 23, 37, 49 per cent above the basic wage. For the same workers, in April, the percentages above the basic salary were 42, 61 and 78 (presumably for workers of the highest grades). Second grade workers earned 80 to 90 yuan a month, fourth grade workers 110 to 120 yuan. In the shipyard some workers got 300 yuan (about US$125) a month.

The political object of the move is easily discernible. The greater number of those on piece-rates are young people—a new class, with high salaries, more independent, less tractable, and perhaps thinking of themselves as indispensable. Their confessions—after long months of 'rectification campaign'—showed too well what they had been before. It must be remembered that after the relaxation peri of 1957, young workers were oft mentioned as easy prey for 'capitali influence,' as buying yellow son records, etc. They enjoyed life a they could afford to do so. But t "Party of the Workers" could n let its youth go thus astray.

This interpretation is confirmed b the prominent part played by th Youth Corps in the movement f the suppression of piece-rates, for th Youth Corps boasts of having bee in the front of the struggle. A Shanghai Kiangnan Dockyard, fo example, study meetings started, di cussions followed; and the result wa that the best workers were obliged t pay back the premiums they ha received.

The economic advantages of th change of system—the savings accru ing to the Government—are no negligible, but the Government mus retain means of ensuring that ther is no fall in production. It may b hoped that the rectification campaig will itself have this result—no on dares to protest—or a new generatio of young workers ready to take th jobs, or intimidated by the down t the village movement—a dreadfu prospect for a city dweller—may b already at hand. China must kee the price of exported products lo and this involves low wages. Work ers will have to agree to work har for little and to enjoy as one Shang hai paper, copied in the People' Daily, puts it, "work not for an reward, not for production, but simpl voluntary work, habitual work for th common good, work that is the natura desire of a healthy body.

— *China News Analysis*

Editorial comment from Catholic Papers in the Far East —

Press Review

Bombay Catholic Examiner

Threat To The Family Grows

ACCORDING to the press reports of the statements made by our political leaders and by doctors on the subject of family planning it would appear that they are practically all in favor of it. At the recent all-India medical conference, the presidential address included earnest appeals to doctors to help propagate the knowledge of family planning and to the Government to impose fines on parents who "dare" to have more than three children. (In some countries it was the practice of their Governments to give a bonus to parents who had more than a certain number of children).

It is a long way—and the wrong way—we have travelled in India from the days when Gandhiji wrote his book Self-Restraint versus Self-Indulgence, which suggests a workable solution to the "problem" of excessive population. Gandhiji was needless to say, opposed tooth and nail to the type of family planning which the Government of India is promoting with a vigor and a zeal worth of a nobler cause.

Family planning centers are being recklessly opened everywhere and the members of the medical profession—the doctors and the nurses—are being down into this disastrous campaign. Reports are current that in some maternity hospitals for the poor, mothers are being sterilized sometimes even without their consent. (Consent, of course, does not palliate the crime.)

The more one studies the movement for family planning the more one realizes how the common decencies of life are being sacrified for a so-called reform, which will only end in the moral degeneration of society. Through the ages India prided herself on the purity and sanctity of family life but now, in the name of social reform, the flood-gates of several vices are being opened to pollute our fair land. And the irony of it all is that the very ones responsible for this national crime still swear by Gandhian ideals!

Philippine Baguio-Mountain News

The Holy Father's Missioners

MISSION Work started with the command of Christ, "Go, teach." Since then, there have always been men and women who have accepted that order literally. In the beginning, those missioners left homes and fam-

ilies to embark on a perilous future. Like Saint Paul, they used their skills to support themselves while preaching the Gospel.

As the Church developed, organization replaced the haphazard. The monastic movement in Europe gave impetus to the work of conversion. In due course, mission societies came into existence. The missioner then had an organization behind him that insured support and replacement. He was part of a concentrated effort. Missioners become the frontline troops of the Holy Father, able to storm assigned beachheads, capable of being shifted where the need was greatest.

The mission societies were commissioned by the Holy See with a four-fold task: (1) to recruit personnel; (2) to train those recruits; (3) to assign those recruits to areas appointed by the Holy See; (4) to accept responsibility for their missioners' work and support.

Implicit in this charge was the obligation of the mission societies to raise the necessary funds to carry out the the work entrusted to them by the Holy Father. Each society became responsible for its own support and development.

As the missions expanded, needs increased. As a result, auxiliary aid societies came into being. For example, in 1822, a young French girl, moved by mission poverty, founded the Society for the Propagation of the Faith. In 1922, Pope Pius XI raised this organization to a pontifical work, placing it under the Congregation of Propaganda, the Roman ur formed in 1622 to direct all missio work. The SPF was given the tas of soliciting alms and prayers in b half of the general work of th missions.

Three other mission-aid societi also became pontifical. The Ho Childhood was founded to ranso and support orphans and abandone babies. The Society of Saint Pet the Apostle was established to solic funds for the education and suppo of native clergy. The Missionar Union of the Clergy was created make the homeland clergies missio minded.

Since the Society for the Propaga tion of the Faith raises alms for ge eral mission expenses, the missio sending societies share indirectly in th disbursement of these funds throug their mission bishops but these gran provide only a part of active missio expenses. Moreover, no SPF fund are assigned to the societies fo administrative expenses; for vocationa recruiting; for building homelan seminaries; for training missioners; fo care and upkeep.

We, urge all Catholics to suppor the SPF. If any think that there i conflict of interest, they need bu ponder the words of the Holy Fathe in his recent encyclical where he treat this subject: "If at times thes interests seem divergent, is it not perhaps, because one ceases to con sider them with sufficient faith in th supernatural vision of the unity an catholicity of the Church?"

Pakistan Christian Voice

The Silver Lining

THE Government deserves commendation for the priority they have given to the rehabilitation of refugees. For the past ten years refugees have been the orphan children of Pakistan. They came to Pakistan either out of a spirit of patriotism or because the treatment meted out to them across the border was discriminating.

But Pakistan, instead of being a haven of safety proved an unhappy abode. The refugees were obliged to reside in insanitary conditions and eke out a meagre livelihood. The organizations formed ostensibly to cater for their welfare proved to be, in the main, the hot-bed of self-seekers and crafty politicians. The various governments in power in the past were ever ready with profuse promises of rehabilitation, for the refugees were an easily exploitable section of the electorate. But it was with words alone that the refugees had to be contented.

The present Government has taken the first step forward in translating words into something substantial. Early this month the foundation stone of Korangi Colony was laid by the President. The speed with which the various departments of Government and other agencies connected with the colony are handling its construction is heartening.

The stability and advancement of the country can, in essence, rest only in a contented citizenry. In treating the refugee problem as a matter of national emergency the Government is building for the future.

The Manila Filipinas

Should Private Schools Be Free?

A debate over the proposed measure to grant autonomy to private schools of the Philippines is raging in the meeting room of tht Board of National Education.

The issue: Should Private Schools be free?

Free—to do what?

Free to develop and grow, free to offer new courses and supplant obsolete studies prescribed by the Department of Education, free to open new avenues to vaster and yet untouched fields of knowledge, free to prescribe books and readings in fulfillment of their primordial objectives, free to establish their own plans for social security and the professional growth of their faculty, free to do whatever they believe will enable the nation "to make reason and the will of God prevail."

Specifically, should private schools be given freedom supervision and regulation by the Bureau of Private Schools?

Many private institutions of learning and specifically the Catholic schools

believe that some of the rules and regulations of the Bureau of Private Schools are onerous and serve only to shackle their freedom to edtucate.

These quarters believe that any school that fulfills the Constitutional provisions on education, is not subversive, is not Communist-inspired and is not in any way a hot-bed of moral and intellectual corruption should be given a charter like that of the University of the Philippines. It is a fact that many of the private schools offer studies and afford facilities over and above the requirements of the government. Therefore, it is logical for the government to recognize this superiority of private institutions over those run by the State.

This would enable the government to save millions of pesos spent in supervision by the State. What is more important every such school, college, or university will be able to educate the youth in accordance with its own specialization and emphasis.

The only question remaining is: "How will the State know that such a first-class institution follows the mandate of the Constitution and does not in any manner disseminate insidious and seditious doctrine?"

This matter calls for mutual trust and understanding between the government and the institution concerned. If this does not exist; no talk about the freedom of private schools can ever lead to anything linke a modicum of success. In the first place, the charter contemplated must be the natural and logical outcome of a complete, thorough, and honest investigation. This should establish the competence and reliability of the institution under study.

At all events, we believe that much more good than evil (if any) will be derived from an ordered freedom than from a Statism which is unreasonable and arbitrary. Schools in the United States and Europe endowed with freedom have been able to spreal the light of truth and knowledge over the entire world. It will repay our efforts immeasurably if we study without bias or prejudice the means and methods by which that freedom has been put into practice.

Burma Sower

Our Major Seminary

THE solemn blessing of the Catholic Major Seminary in Rangoon, will go down in history as an event of great magnitude for the Hierarchy as well as for the Catholics of the Union of Burma.

The Major Seminary opened its portals to admit the first eight students on September 1, 1957 with a staff of two priests Fathers Bignamini and Vincent Zan of Toungoo Diocese. The regular staff of the Seminary arrived in the course of early 1958. The Jesuit Fathers from the Maryland Province of U.S.A., headed by Father Joseph Murphy took over the most important task of training the future priests of Burma.

The solemn blessing of the Seminary now will give to all the people who will be present for the occasion as well as those who visit the Seminary on

the following day or at any time they choose, the opportunity to see the great stride that the Church has taken in its march in Burma. They would be proud of their institution which will assure them of the continuity of the Holy Sacrifice of the Mass and therefore of the Church in Burma. It is a great honor no doubt to have such an institution in their midst. Rangoon Catholics should keenly feel the honor that an institution of such importance is situated in their city.

As every honor implies obligations, so also the honor of having the Seminary in Burma. It implies threefold obligation on every Catholic. The first and most important duty is to pray for the professors and the students of the Seminary: for the professors that they may model their lives and teaching on the greatest teacher the world has ever known, Jesus Christ; for the students that may be formed according to the ideals cherished by Our Lord Himself for His apostles.

The second obligation is to foster vocations among their children; to help their sons and daughters to answer the call of Our Blessed Lord by their exemplary lives, prayer and sacrifice so that they may see their children at the Altar saying Mass, or in the Religious Orders of men and women. In their own experience they will find out that the children they willingly give to God's service, will be their best investment and most devoted to them.

Lastly they have the obligation of supporting the Semniary by their donations; for its upkeep depends entirely on voluntary contributions. Besides, families or parishes can adopt a seminarian and support him and see him through the seminary career and when he is ordained a priest, they will have a priest-son of their own who will always remember them where it matters most, in the Holy Sacrifice of the Mass.

The Seminary then is your own institution whose welfare should intimately interest you.

Malayan Catholic News

Don't Abdicate

"NO blocks of marble do they round into statues; no canvases do they paint; no music do they compose; no platforms do they occupy persuasively," says a modern writer with spirit, "Yet they really do all these things and more. Sculptors, they chisel the veined marble of flesh and blood into living, breathing human statues; artists, they paint the colors of righteousness on undying souls; musicians, they sing the white song of chastity into the souls of their daughters; orators, their lives speak eloquenty of the invisible things of God." So much for the teacher.

Sometimes a good Catholic asks seriously: "Isn't it enough if we send our children to a Catholic school? If we do that, why should we be told we must help with their education at home? Are we expected to teach catechism to our children better than the pastor, the Brothers, or

the nuns do it? I say, leave education to the professional!"

At first the objection seems to make sense; but it really doesn't. By sending his children to a Catholic school, the parent is certainly doing a large part of his duty, but not all of it. The primary purpose of marriage is the procreation and the education of offspring, and the education is not restricted to pre-school training. No wise parent should ever bring his young ones to a Catholic school and say: "Here you are, Father (or Brother, or Sister). He, (or she) is yours from now on." By thus shrugging off all parental responsibility as school begins, he completely abdicates the family's role as educator.

Yet many families do precisely that, and they shouldn't. They can feel free now to devote their whole attention to "more important" things such as making money, securing a better place to live, saving up for their children's college education,—or merely playing mah-jong. Though the parents may think they have done everything they should do for their young. Almighty God might view things differently on Judgment Day. For no school, even the best and most expensive, can take over the complete training of a youngster who isn't an orphan. It is in the home that religious education should start. It is in the home the child should learn about family life. It is in the home that he should receive proper instruction on life's great problems, where he, or she, should be enlightened privately on delicate matters concerning sex and purity. These must not be left to chance, on foisted on the school for a mass indoctrination program.

The school authorities at times accept the responsibility that has been thrust upon them, under the notion promoted by "progressive" educators that parents are amateurs and can't be expected to do a really professional job. This encourages children to despise their parents as old-fashioned, and puts far too much power in the hands of the state. It is very much like the communistic notion of making both father and mother go out to work, leaving their children, unloved, unwanted, to be cared for and trained up almost entirely by indifferent government servants.

Parents can help best by cooperating wholeheartedly with teachers, by seeing that their youngsters do their homework, and not giving them so much outside work that they are unable to do it; by exercising effective supervision over their after-school activities, making certain they know where and with whom their youngsters are, what they read, what cinemas they frequent, etc

"The best teachers I ever had were my parents," many an adult can say; for the home is the first and best school. It can and should be a House of God where the young will learn to honor, love and obey Him. The mother has been placed there by God as the first and most effective teacher. It is from her they received their first nutriment and from her also they drink in with eagerness the great moral lessons at her knee. Every Catholic home should be a Nazareth and every child should try to be like the Christ Child who "advanced in wisdom, in age and grace with God and man."

Philippine Catholic Sentinel

What's The Sense?

LAST week we pointed out that educational institutions in the Philippines are overwhelmingly under the control of Filipino educators, and hence the utter senselessness of passing special legislation to "Filipinize" our schools.

It is only among Catholic schools, which are established and maintained by private funds, that any considerable proportion is under the management of foreign religious priests and nuns. But Catholic schools taken altogether make up only about 2 per cent of all the public and private schools in the country. In other words, Catholic schools managed by foreign Religious, make up less than 2 per cent of all schools in the Philippines.

Since well over 97 per cent of our schools are already Filipinized, the Filipinization measures would apply mainly to the Catholic schools which are managed by foreign Religious, or to less than 2 per cent of all the schools in the Philippines.

Now any way you look at it, these measures fall short of the standards of sound legislation. If the measures are intended for the benefit of the schools to which they are applicable, they would benefit only a particular class, and a class which is decidedly in the minority. If they do not benefit even these schools, then the measures are useless. And finally, if they are a burden to these schools, then the measures are clearly discriminatory.

The point has been raised that while Catholic schools may be comparatively few in number, they include some of the best schools in the country. Hence their influence is out of proportion to their numbers, and therefore they should be in the hands of Filipinos, not of foreigners.

But if the Catholic schools as a whole enjoy such a high standing, what are Senator Lim and company complaining about? If they are good schools why should they be harassed by discriminatory measures?

Schools headed by foreign educators with foreign teachers on their staffs are nothing new in this country. We have had them for nearly 400 years and they have produced some of the nation's greatest patriots and nationalists.

If the advocates of compulsory Filipinization are blaming these schools for the alleged lack of nationalism among our youth today, it seems that they are barking up the wrong tree.

For if indeed there is a lack of nationalism among our youth (and the first thing to do in order to find out is to define one's term), and if this defect is the fault of our schools, then it is absurd to pick on a handful of private schools when the great bulk of our youth is in the public schools.

We invite any congressman seeking re-election this year to pick a fight with the public schools on the issue.

The Ceylon Messenger

That They May Be One

IN his first Christmas allocution, the Holy Father made a significant utterance when he said that world peace depended on Christian unity. As the Pope sees it, this is the key to international understanding, the reconciliation of conflicting ideologies and the preservation of world peace. Racial and national differences could be settled in that unity possessed by the Church founded by Christ, because "the good service of God and His justice also serves the advantage of the civil community of peoples and nations."

The Church's apostolic mission does not extend only to non-Catholic Christians. It extends to all men without exception. And it is among people of every description—and especially today among those many millions who have become aware in their hearts that the secret of a good life, individually and socially, lies in religion—that the scandal of the present division among Christian communions has its deadly effect. To be disinterested in that scandal just because we are "safe" shows either an extraordinary lack of imagination or that something is genuinely wrong in our understanding of the Catholic faith.

Lack of unity shackles Christians who profess differing creeds and still try to preach Christianity to a non-Christian world. In Christian lands the lack of unity on such matters as secularism, divorce and birth control prevents Christians from extending the reign of Christ. In non-Christian lands the evils of division are even more obvious. If only Christians formed one united Church, then the whole world would soon be Christian. But how far the world actually is from Christianity may be seen in the result of a survey published not long ago by the United Nations, according to which there are 680 million unbelievers in the world population of over two billion, the Catholics approximating 420 million, Protestants 202 million, Orthodox 161 million and Mohammedans 296 million.

It is to these 161 million Orthodox Christians of the Eastern Church still living outside communion with Rome that the Holy Father specially made his Christmas appeal for unity. These Eastern Churches believe that the Church of Christ actually exists, that it is one, and that people must enter that Church. When they study the history of the Eastern Churches they will see that the reasons for schism do not exist and that union with Rome will not destroy but complete and perfect their belief. If Christ wished His Church to be one, and if His Church can be one only while identifying itself with the Roman Catholic Church, it is in and through that same Church then that He wishes all those who believe in Him to work out their salvation. This is not Catholic intransigence as some non-Catholic Christians think, and it is not an obstacle to Christian unity. If her claim to be the only true Church came from pride and conceit, she would add new difficulties to the oecumenical movement. But when we realize the true nature of the Church, we see that Rome is not a hindrance to, but a help towards oecumenism.

NOTES AND INFORMATION

Social Justice Research Center Formed at Belgian University

THE new Research Center for International Social Justice has been formally estabished (February 3) at the Catholic University of Louvain. At the same time, a world-wide Association for International Social Justice was formed.

The principal purpose of the Center and the Association is to extend contemporary social thought to the international sphere and, if possible, to create a real science of international social justice.

The Center's first undertaking will be the publication of a quarterly review, entitled "World Justice." The first issue is planned for July 1, 1959. If possible, it will be published in two editions, one in English, the other in French or multi-lingual.

The publication's editorial board includes representatives of all the social sciences, philosophy and theology. Its president is Msgr. Louis De Raeymaeker, head of the Superior Institute of Philosophy at Louvain. Msgr. De Raeymaeker holds honorary degrees from Georgetown University, Washington, D.C., and Duquesne University, Pittsburgh.

The editor-in-chief of the quarterly review is Father Lauwers, a missionary-sociologist of the Society of the Immaculate Heart of Mary who spent many years in China and Mongolia.

Creation of the association is largely credited to the work of Father William A. Kaschmitter, M.M. He traveled extensively in Asia, Europe and North America in laying the groundwork for both the Center and the Association.

Vatican Radio Hails Upcoming Church Council as Comparable to Famous Council of Trent

A panel discussion program on Vatican Radio has agreed that the upcoming ecumenical council called by His Holiness Pope John XXIII will probably be comparable in its effect on Church history to the famed Council of Trent.

Taking part in the discussion were Dominican author Father Raimondo Spiazzi, Church historian, Msgr. Michele Maccarone, Oriental expert, Father Manuel Condal and Count Rovere di Castiglione whose specialty is the history of Protestant Churches.

The panel discussed prospects of the general council of the Church called by the Pontiff on the feast of the Conversion of St. Paul. The council is expected to get under way in Rome in about a year, bringing some 1,500 prelates from throughout the world to Rome.

The group unanimously agreed that the sudden announcement of the council by the Pope greatly impressed

the world and gave rise to the universal hope that it may bring a decisive contribution to conciliation and unity among Christian Churches.

The panel also agreed that as regards this unity, there is more hope for a rapprochement with dissident Oriental Churches which have an estimated 150 million adherents.

It noted, however, that the main problem centers on the links binding these Churches with various nations so that they have become national Churches. This, the panel said, renders submission to one supreme head somewhat problematical.

The panel also saw hope in the interest manifested in Anglican circles, and particularly those who are part of the ecumenical federation of 170 Separated Churches.

But it was in the realm of other decisions that the panel foresaw the possibility of the 21st general council developing into one of the greatest in Church history.

It said that the prospects of the council's actions regarding the problems of our own times hold the promise that it could be as great in its effects as that of the Council of Trent 400 years ago.

The Council of Trent, the 19th of the 20 held so far in Christianity's history, was the longest and one of the most important general councils of the Church.

This council met under five popes from 1545 to 1563, with several long adjournments, to meet the challenge of the Reformation and deal with those abuses within the Church which gave the Protestant revolt an opportunity to take firm root.

Its principal dogmatic decisions included: confirmation of the Nicene Creed and the authenticity of the Church's Latin version of the Bible; definition of the doctrine of Original sin; precise definition of the doctrine of Justification, condemning justification by faith alone and imputation of grace; affirmation of the doctrines of Purgatory and of the invocation of the saints and veneration of them, their relics and images and of indulgences.

About 1,500 or More Officials May be at Ecumenical Council

ABOUT 1,500 or more high Church officials may take part in the ecumenical council which His Holiness Pope John XXIII has announced he will call.

An official document will be published before the council is convened, detailing who is to attend, but in the meantime, speculation at the total number in attendance may be made on the basis of canon law.

Church legislation says these persons have decisive votes in such councils: Cardinals, patriarchs, primates, archbishops and residential bishops, abbots or prelates nullius and superiors of certain monastic congregations. Titular bishops, if they are invited, may also vote.

The 1959 "Annuario Pontificio," the official yearbook of the Church, contains statistics indicating these persons may total about 1,500, exclu-

ive of the titular bishops who would aise the total to more than 2,000 if avited.

In addition, the Pope or the commission that organizes the council may very well invite experts in theology and canon law to attend the meeting, though they will function only as consultants. No reasonably accurate estimate of the total number of these experts can be made in advance.

1959 Pontifical Yearbook Presented to Pope; Lists Forty-three National Bishops' Conferences

THE first copy of the 1959 edition of the Annuario Pontificio—the official Vatican directory—has been presented to His Holiness Pope John XXIII.

For the first time the Vatican yearbook carries a section listing forty-three national episcopal conferences such as the National Catholic Welfare Conference of the United States.

It also has a section devoted to the Latin American Bishops' Council, and another on the confederation of religious communities.

The section on episcopal conferences shows that of Ireland to be the oldest in terms of approval of its statutes, dating back to 1882. The second is NCWC which dates back to 1922.

The newest is that of Haiti which has been approved provisionally as of January 10 of this year. Sixteen episcopal conferences are also listed for Central and South America.

The first copy of the 1959 Annuario was presented to the Pope by Archbishop Angelo Dell'Acqua, Vatican Substitute Secretary of State. Traditionally issued on the feast of the Chair of St. Peter, January 18, publication of the first copy was delayed several weeks this year because of voluminous changes necessitated by the new pontificate.

The new Annuario is thirty-two pages shorter than that of 1958. This is due to the fact that, with the election of the new Pope, there have been automatically omitted the names of those secret supernumerary and honorary chamberlains who did not apply for reinstatement or whose application is still under consideration.

Statistics given for the Church as of January 15, 1959, show seventy-four Cardinals—the highest membership in the Sacred College ever recorded in the directory since it was first published in the form of Yearly News 243 years ago.

Membership in the College of Cardinals was set at a maximum of seventy by Pope Sixtus V in 1586. It remained unchanged throughout the centuries until Pope John decided to increase it last December with the creation of twenty-three new Princes of the Church.

This year's statistics also give 10 residential and five titular patriarchates; 316 residential metropolitan Sees; 42 residential archiepiscopal Sees and 1263 residential episcopal Sees.

Added to these are 882 titular metropolitan, archiepiscopal and episcopal Sees; 85 prelatures and abbeys nullius; 11 apostolic administrations

and 14 prelates of the Oriental Rite with ordinary, personal and territorial jurisdiction.

The 1959 Pontifical Yearbook statistics also include 216 apostolic vicariates, 115 apostolic prefectures and six independent missions and district

While the number of aposto vicariates and prefectures shows slight decrease from last year, the are 16 more residential episcopal Se listed than in 1958.

Backed by Catholic Agencies, Bill Would Bring about Family Reunions Now Blocked by Immigration Rules

THEY'RE called fourth preference cases, but actually they involve thousands of families separated by an ocean and by strict adherence to U.S. immigration law requirements.

They involve, generally, a parent, brother or sister, who seized the opportunity to come to the United States, especially during the last decade under emergency refugee legislation, leaving the rest of the family behind in the old country, and who since has become an American citizen. Once settled in the U.S., the refugee has found it almost impossible to bring the rest of his family to this country.

Some families' reunions have been accomplished under emergency refugee legislation, but it has been estimated that more than 80,000 petitions in fourth preference cases are now on file, and many of these go as far back as ten years. The big rub is that in regular immigration law routine, vis in fourth preference cases are allott only when there are deficiencies first, second and third preferen cases—and that is a rare and unlike occurrence especially in countries wi low quota numbers such as Ital which is 5,645 annually.

After conferences with officials the American Committee on Italia Migration, U.S. Sen. Kenneth B Keating of New York, has introduce a bill which would grant non-quot to certain immigrants who are spouse sons or daughters, ones twenty-on years of age, brothers or sisters American citizens.

"It seems to me," Senator Keatin said, "the closest relatives of America citizens should have first considerati in amendment of our immigrati law."

Cardinals Urge Prayers for Faithful Suffering Persecution in Red China

THREE American Cardinals have appealed to the faithful to pray for the persecuted in Red China. The prayers were urged in response to the request of His Holiness Pope John XXIII that Catholics throughout the world should should offer prayers and penance for the faithful in China.

Separate statements on the praye appeal were issued by their Eminence Francis Cardinal Spellman, Arch bishop of New York; Richard Cardina Cushing, Archbishop of Boston; an John Cardinal O'Hara, C.S.C. Archbishop of Philadelphia. A exhortation to pray for the sam

ntention was issued previously by His Eminence James Francis Cardinal IcIntyre, Archbishop of Los Angeles.

In his statement, Cardinal Spellman aid that "our Chinese brothers in the 'aith . . . have been threatened and ormented; they have been persecuted nd cast into prison; they have been ortured and brainwashed—and all for nly one offense: their belief in Jesus Christ and their love for Him."

He added that the faithful of the New York Archdiocese offered Masses nd Communions on February 15 nd "made special visits to the Blessed Sacrament, imploring God's blessings and consolation for our Chinese brethren in the Faith, victims of ruthless, cruel persecutions by atheistic Communists."

Cardinal Cushing stated: "Almighty God has some reason for permitting his terrible persecution which has, indeed, extended to Christians of all faiths; but when I think of the sufferings endured by the Church in China I cannot enjoy the extraordinary benefits that are ours in this country... In China the Church has been in agony; here at home we are in luxury . . . God's ways are not our ways. Therefore, the least we can do is pray, pray, pray for all the persecuted peoples throughout the world and especially for all of the members of the silent, suffering Church of China."

Cardinal O'Hara noted in his statement that "the faithful (in China) may be innocent victims of false leadership in schism."

"The Catholics of China," he said, "assailed by propaganda and hampered by censorship may have no way of knowing, at least in the beginning, that a new shephered comes to them, not from Rome, but from the Communist authorities.

"We pray that their loyalty to the Church fail not. We pray that, with the help of God, their native wisdom and their love of Mary may combine to protect them from the traps set for them by the archenemies of God."

Pope Says He Recited One Decade of the Rosary Every Day for Each of World's Five Continents

HIS Holiness Pope John XXIII stated that he dedicates every day a decade of his Rosary to each of the world's five continental areas.

The Pontiff made this disclosure in an audience with officials of the Sacred Congregation for the Propagation of the Faith, one of the Church's twelve major administrative bodies which is in charge of its missionary activities throughout the world.

He said that "the Pope must pray for the whole world. For this reason I have dedicated each mystery of the Rosary to the five continents.

"The first is for Europe, the second for Asia, the third for the Americas, the fourth for Africa and the fifth for Oceania."

Present at the audience were their Eminences Pietro Caddinal Fumasoni Biondi; and Gregoire Pierre XV Cardinal Agagianian, who are respectively Prefect and Pro-Prefect of the Congregation, and its Secretary Archbishop Pietro Sigismondi.

The Pope then referred to his January 25 announcement of the forthcoming general council of the Church. He said that he did not have special revelations or inspirations from above to call it.

He added that he wanted to make an attempt at restoring unity and that even if he did not succeed, he would still have done something useful for those who will come later and wh will be able to succeed.

The Pontiff also recalled the la Cardinal Ceslo Costantini who serve as Secretary of the Congregation fo the Propagation of the Faith fro 1935 until his elevation to the purp in 1953. The Pope said that Cardina Costantini had made him realize th great importance of the Church's mi sonary work.

Pontiff States Ecumenical Council Will Deal with Church Discipline, Preservation of 'Good Doctrine'

THE forthcoming general council of the Church will deal with matters of discipline and the preservation "of the purity of good doctrine," said His Holiness Pope John XXIII.

The Pontiff also revealed that the council will not convene before "at least two years of intense preparation," and will be held either at the Basilica of St. John Lateran or at the Vatican.

The Pope's disclosures came at the end of a general audience at which he asked pilgrims to pray for the success of the three major projects he announced recently: convocation of the ecumenical council, the calling of a Rome diocesan synod, and the modernization of the Church's Code of Canon Law.

It was the first time that any indication was given about the time, place or purpose of the council announced by the Pope during his visit to the Basilica of St. Paul-outside-the-Walls on January 25.

The Pontiff's references followed a brief address in which he spoke to the pilgrims of the importance giving good example as Christians.

Stating that "I would now like t recommend a beautiful devotion t you," he urged the people to recit the minor doxology three times dail for the success of the three projects and proceeded to speak briefly abou each of them.

The Pope expressed the hope tha the Rome diocesan synod would b convened before the end of the yea and said that it will be "perhaps th only one in history called for th Diocese of Rome itself."

He further suggested that the Rom synod, although it would have juridi effects only for the Diocese of Rome would set the pattern for legislatio in other Sees of the world.

Turning then to the subject of th ecumenical council, the Pontiff tol his audience that it would take a least two years of intense preparatio and added:

"If the Lord will not grant that W may see its realization, that is of littl import. Our successors will see it.

"The Church is alive, more active han ever before. With the accord of he cardinals and other prelates We ave decided to give a proof of the itality of the Church and have there- ore called the council."

The Pope also alluded briefly to he considerations to be taken up by he council. He said that it will focus upon the preservation "of the purity of good doctrine" and the discipline of the Church.

On the subject of the Code of Canon Law, the Pontiff said that there is need to adapt it to the times. He said that jurists and canon law experts will be called to study a revision of the laws so that they "can be better executed."

Pattern of Past Gives Possible Hint of Agenda of Ecumenical Council

WHAT will the forthcoming ecumenical council take under consideration?

It may be expected to take definite steps toward Christian unity; to increase the role of the layman in the work of the Church; to relax certain penal laws; to adapt the relative positions of diocesan and religious clergy to modern times; to broaden bishops' faculties.

His Holiness Pope John XXIII indicated the general scope of the ecumenical council when, on January 25, he announced that it would take place. He said, in an official communique issued by the Vatican Secretariat of State, that it would: (1) look to the edification of the Christian people, (2) be an invitation to the separated communities to seek unity, and (3) bring the Code of Canon Law up to date.

The precise questions that would arise within three general categories were not, and could not, be enumerated immediately. His Holiness had announced only that there would be an ecumenical council. Since an ecumenical council is an assembly of the bishops of the world, its agenda takes into account the proposals made by the Fathers of the Council, that is, the bishops who participate.

So the immediate question is not, "What will the ecumenical council do?" It is for the present, "What might the ecumenical council do?" The answer obviously could be nothing more than an educated guess. And the best answer would logically be made by those men who are experts in the fields of theology, canon law and ecclesiastical discipline and who are, at the same time, constantly and actively engaged in dealing with the day-by-day problems and questions that have arisen in these areas.

Some notion of what the future ecumenical council might treat could also be sought logically in the pattern set by the Vatican Council of 1869-70: The Church, in a sense, is a creature of habit and a respecter of precedent. Ecumenical councils come rarely in her history, and therefore their participants may rarely refer to actual personal experience. Those who draw up the agenda and procedure of the forthcoming council will certainly study the Vatican Council.

To begin with, then, this is briefly the way the Vatican Council developed its agenda:

The cardinals resident in Rome were invited to submit their suggestions on matters to be discussed. When their replies were received, a central commission was appointed, composed of five cardinals, to study them and draw up a program of preliminary questions. Later, four more cardinals were added to this central commission, as well as a secretary and eight consultors.

As the discussions progressed, a selected number of Latin Rite bishops and Oriental Rite bishops were invited to express their opinions on certain questions. Now other commissions were formed, composed of theologians and canonists, who investigated thoroughly the questions which had been proposed.

At this point Pope Pius IX issued the Bull of Convocation, "Aeterni Patris," in which he stated generally what the work of the Vatican Council would be. This is strikingly similar to what Pope John XXIII indicated in his announcement. Pope Pius IX said the Vatican Council would concern itself with the correction of modern errors and a revision of the legislation of the Church. Like the forthcoming council, the Vatican Council was also concerned with Christian unity and it issued formal invitations to the Oriental dissidents and the Protestants to consided the means to return to unity with Rome.

Finally, the preparatory work for the Vatican Council resolved into five special committees, each presided over by a cardinal, and having a total of eighty-eight consultors. The five committees were for: 1) dogma, 2) Church discipline, 3) religious orders, 4) Oriental Rite churches and missions, and 5) ecclesiastical-political questions.

A close look at the history of the Vatican Council will show that the problems of the second half of the 19th century were not too different from those of the present time. Differences of circumstances would, however, certainly suggest important differences in procedure in the forthcoming ecumenical council.

The biggest and most important problem for the Vatican Council was the definition of papal infallibility. The greater part of the debates of the Vatican Council was taken up with that question. No similar debate is anticipated for the future council.

But look at the other questions that were proposed. The bishops of the ecclesiastical provinces of Quebec and Halifax suggested a lessening of the impediments to marriage, revision of the breviary and the reform of canon law. Archbishop Martin John Spalding of Baltimore petitioned, among other things, a review of the Church's position on Church and State. Others asked for a revision of the Index of Forbidden Books.

The increase in speed and convenience of transportation and communication which has occurred since 1870 will create a great difference between the two councils. Today a bishop can come from the American continent in less time than it took for a bishop to come to Rome from

Bologna at the time of the Vatican Council. The time required for communication is even more marvelously narrowed down. A message will go to New York today in less time than it took to go from one side of Rome to the other in 1870.

There are also typewriters, photocopying machines, automatic file indexing, telephones, radio, television and movies—all of which may be related directly or, indirectly to the work of a council, and all of which could speed up the processes which were used in the Vatican Council.

Thus, one might expect that, whereas the cardinals resident in Rome drew up the preliminaries of the Vatican Council, Princes of the Church in more distant lands might be invited to work on the preliminaries this time.

Pope Pius IX first announced his intention of convoking the Vatican Council on December 6, 1864. It opened on December 8, 1869—a time lapse of five years and four days. Pope John XXIII said during a general audience on February 4, 1959, that he expects the preliminaries for the forthcoming council to take at least two years.

The Vatican Council lasted for 316 days—from December 8, 1869, to October 20, 1870. No one can tell how long the forthcoming council will last, but again one might expect the speed of transportation and communication to close the gap.

The Vatican Council was suddenly adjourned on October 20, 1870, exactly a month after Piedmontese troops invaded Rome, bringing an end to the Papal States. The present position of the Holy See and Vatican City would make a repetition of those circumstances well nigh impossible.

When the Vatican Council adjourned, it had hardly begun to accomplish the work it had set for itself. Much of its unfinished work was later brought to completion by Pius IX, Leo XIII and Pius X. But other issues put before the Vatican Council still remain unresolved. These questions also may be brought before the future council.

Acknowledgments for Articles on Mission Catechetics

THE article *A Modern Catechetical Approach to Mass* by Rev. Frère Michel which appears in this issue is a translation of the original article printed in the French quarterly, *Catéchistes*, published by the *Procure Générale des Frères des Ecoles Chrétiennes*.

The article *Role of the Commentator at Mass* by Rev. Eugene Walsh, which appeared in the February issue of *Mission Bulletin* is a condensation of a section of a handbook, *Principles and Practices for the Parish Community* which Father Walsh wrote as a companion to his recently published volume, *Parish Mass Book*, (World Library of Sacred Music, Cincinnati, 1958 pp. 158).

Book Reviews

The Secret Name

By Lin Yutang. 268 pp. Farrar, Straus and Cudahy. US$3.95.

The title of this book came from a quotation of Heinrich Heine, "communism is the secret name of the dread antagonist." The author's theme, however, goes back to Confucius, who, if he had been called to head a government, would have begun by seeing "to it that things are called by their right names." Then step by step, Lin Yutang destroys the false face of communism by restoring the right meaning to the plethora of traditionally acceptable terms so abundant in the Communist vocabulary. He thus concludes that the proper name for the U.S.S.R. should be the Union of Sweat Shop Runners. By quotation, fact, statistics and deductions he proves that this forced union pays no attention to the workers' soviets (councils); it is more imperialistic and capitalistic than the worst traditionalist-capitalistic and wherever it raised its red banner, communism destroyed every vesige of historic republicanism.

This is an extraordinary indictment because it establishes that deception was practised by leading Communists from the very beginning. Even Lenin had no intention of bettering the workers' lot. He proclaimed his holy cause and kept the ritual and litany (of being "leftist" and "Marxist") "so as to deceive the oppressed masses." Yet especially in the uncommitted countries, the utter charm of the revolutionary phrases remains efficacious. The free world is then in fact at a loss for words. They have been appropriated by the enemy.

Lin Yutang finds that communism fails on three main counts. It has falsified evidence. It has degrade the laboring man. "Any civilized ma ought to be able to eat his lunch i peace" but in the Soviet Union h cannot. It has created and is pe petuating strict classes while loudl proclaiming a classless society. I time, these are the three props whic will give way and topple communism for they falsely interpret human natur True man must reassert himself, ju as he has done time and again i history.

More important than his revealin picture of decadent communism is Li Yutang's analysis of its attraction fo the materialistic western intellectua and of the bankrupt, ineffectua defense of the West. The intellectua is caught up by the thrill of the word without penetrating their meaning The western democracies are disunite and on the defense. They for military alliances, but adopt n defense in the war of ideas whe ramparts cannot be built with dollar Would that the West would recogniz that the "world conflict is simply war between good and evil" an unequivocally range itself on the sid of good. In typically quiet fashio Lin Yutang has picked apart th "spectre of communism" and foun it one huge lie. And he has done with charts, tables, diagrams and a eminently readable text.

The Sunday Sermons of the Great Fathers

Translated and edited By M.F. Toal, Vol. 1, 436 pp; Vol. 2, 469, pp. Henry Regnery. Handsize edition, US$4.50 each; deluxe edition, US$7.5 each.

The Sunday Sermons of the Grea Fathers focuses our attention upo

he revival of biblical studies, the turgical movement, the return to he Fathers, the catechetical move- nent; and all these present-day cur- ents in the Church were strengthened nd furthered by Pius XII.

Inspired by these directives of the Holy See during the pontificate of Pope Pius XII, Father Toal of the German College in Rome has offered his fellow-priests a means of co- ordinating these various movements n the priestly ministry. He has given is a study of the inspired Gospels, as understood by the Fathers in their catechetical and liturgical instructions o the faithful. Scripture, patristics, iturgy and preaching are here brought nto a unity that is not only sublime but also practical.

The author's arrangement is appro- priate for his purposes. For each Sunday of the year (the present volumes cover the period from Advent to Pentecost) the gospel of the day is given, together with the parallel passages from the other gospels. Then follows a translation of St. Thomas' *Catena Aurea* a verse by verse com- mentary on the gospel as collected by the Angelic Doctor from the writings of the Fathers. Finally, four to six entire sermons of the Fathers are inserted. The translations are readable and exact.

Here indeed the busy priest can find an incomparable aid for his ministry of preaching. It is his duty to proclaim the word of God for the spiritual benefit of the faithful. By using these volumes he can faithfully fulfill this priestly obligation. Medita- tion upon the gospel texts, study of the verse by verse commentary of the *Catena,* perusal of the patristic homilies will flood his soul with rich insights into God's message and enable him to impart to the people the significance of the liturgy.

Some may object that the Fathers are too remote from the present day to be of practical value. This is a misjudgment. St. Ambrose's instruc- tion on the observance of Lent can be heard almost word for word in any of our churches on the Sunday before Ash Wednesday. St. John Chrysostom's censures of an unin- terested congregation are reassuring for the modern preacher who finds it difficult to hold his audience. The clear explanation of St. Augustine, the concise expressions of St. Leo, the moralizations of St. Gregory are as practical today as long ago.

Reviews in Brief

South Asia

128 pictures in photogravure (28 in color) by Hans Keusen.

By Michael Edwardes. Praeger. 1958. US$8.50.

In this magnificent picture book are presented glimpses of some of the exotic lands of Asia's age-old culture. We pass from Pakistan and India to Burma, then to Thailand, Laos, Cam- bodia and Vietnam, viewing temples and rivers, marketplaces and villages. Everywhere are seen the relics of the past, massive, brooding, often half- forgotten. And on all sides are the men and women of today, working, playing, praying. It is an elaborate orchestration of architectural and human forms. The text and identify- ing captions provide a discreet accom- paniment; but it is the photographs that draw the viewer constantly. They are a pure delight.

Mission Chronicle

CEYLON

BABEL OF RELIGIONS PLAGUE CEYLON

COLOMBO, Ceylon — A recent survey indicates that there are in Ceylon 5,217,143 Buddhists, 1,614,004 Hindus, 541,812 Mohammedans, 714,814 Christians of all denominations and 10,804 others. At the present time only 5,836 of the total population of 8,090,637 are Europeans.

Apart from the Mohammedans who form a separate community and who are trying to come up to the level of others in the fields of education, social influence and scientific pdogress, we are left with two large population blocs. These are the Sinhalese who are by religion Buddhists and the Tamils who are Hindus.

At the present moment these two races are violently opposed to one another. There has been bloodshed on several occasions. While the conflict is racial rather than religious, the fomentors of disorder are naturally not losing the opportunity to confuse the issue by appealing to religious fanaticism as well as to the so-called national sentiment.

Christians, 90 per cent whom are Catholics, are found in both camps. Protestants are divided into numerous sects some of which are quite insignificant in size. Catholics, who are distributed throughout s dioceses are most numerous in t Archdiocese of Colombo which territorially the smallest of the s ecclesiastical circumscriptions. M than half the Catholics of Ceylon a in the Archdiocese of Colombo.

Protestant groups in Ceylon are t following: Baptists, Anglicans (Chur of Ceylon), United Church of Sou India, Dutch Reformed, Salvati Army, Seventh Day Adventist Methodists, Pentecostals, Evangeli Friendship of Ceylon and the Wat Tower Bible and Tract Society a a sprinkling of evangelical societi such as Jehovah's Witnesses, Evang ical Tabernacle and Bethesda.

Methodists and Anglicans are t most numerous. The other grou are not very large and they do n seem to be animated by great zeal

From the point of view of "wi nessing" to the Church before paga this multiplicity certainly does har The problem of "division" is n however, a scandal to Buddhists Hindus. For them it is quite natu al that there should be differences opinion even in religious matters.

Some months ago, for example, Buddhist polemicist spoke of t Catholic Church as a "microscop minority." He was asked ironical by a listener to point out the Buddhi prelate who has 600,000 obedient r

gious subjects as does the Archishop of Colombo. The reply was n unexpected one. It is true there no Buddhist monk that has so nany followers but, on the other and, why should he have them? Buddha never called for obedience o a Buddhist monk or to any auhority. He, the Illuminated One, he Seer, showed the way of personl salvation. Failure to follow the ath laid by him leads to personal nd social disaster but if some inividual wishes to take that risk there s no law to stop him.

The ideas of the Absolute, of a ersonal God and of an immortal soul lo not enter into the Buddhist nentality and this is one of the hings that very considerably conuses the Cartesian mind. This broad yncretism, this entirely pragmatic nentality, this refusal to pose a netaphysical problem seems to be quite irrational but, "the heart has easons that the mind does not comprehend."

Buddhists and Hindus are not candalized to see Christians disunited. In fact they hardly know that there s such division. Many of the sects are so small that Buddhists and Hindus largely ignore them or put them all together under the term "Catholics." Still unity is a note that causes them surprise. To them Catholics seem to be fanatics; they look upon Catholics as bowing to a confining discipline, obeying authority and at the same time proclaiming liberty for themselves and objecting to it for others.

The important point in the Buddhist and Hindu mind is that Catholics know what they want and in spite of their faults, real or supposed, they will perservere until they reach their goal. The Church is kept alert by such opposition. When some extremists wanted to drive Catholic Sisters from the hospitals where they work without self-interest, devotedly serving the sick, the Prime Minister said: "I am completely in agreement with you but who will replace them? Have you any Buddhist Sisters to offer me?" And so the Sisters are held in honor for there are no Buddhist Sisters.

The Catholic clergy going about their work in broad daylight and openly, without becoming immersed in unbecoming activities and discussions, present a bright picture.

Unity impresses the pagan world and it causes it to fear at the same time. It is true that the pagan world in Ceylon pays little attention to Protestants but it is also true that the force of Christian expansion would be greatly strengthened if Christianity were not torn into so many divisions.

CHINA

ESCAPEE BROUGHT TO U.S BY CRS SAYS POWER FROM OUTSIDE NEEDED TO OVERTHROW CHINA'S COMMUNISTS

SAN FRANCISCO — A young Chinese refugee, just arrived from Hong Kong, brought with him a disturbing glimpse of his homeland. He spoke of no celestial kingdom but of a China that has become the Communist colossus of the Orient.

And Peter Wu sees little hope that his people can cause the colossus' collapse from within. He said: "It will take power from the outside to defeat the Red.. Then people will rise. I

can't imagine a revolt under other conditions."

The 35-year-old accountant, with his pretty wife, Teresa, 24, and two sons, Charles, 8, and Henry 2, arrived at International Airport. They are Catholics and came here with some seventy-five other refugees aboard a Pan American clipper chartered by Catholic Relief Services-National Catholic Welfare Conference, worldwide relief and rehabilitation agency maintained by the U.S. Bishops.

The plane was met by aides of the Archdiocesan Catholic Resettlement Committee, which helps to locate housing and jobs for refugees settling here.

Alert and with a good command of English—he studied English in Hong Kong—Mr. Wu already has a job here with a seafood firm. He has rented an upstairs apartment from his brother-in-law who sponsored the family's resettlement.

"We were eight years in Hong Kong after escaping from Shanghai," Mr. Wu Said.

"I'm sorry I can't give you a first hand account of the situation in Red China. There's little or no direct contact between the refugees and the mainland."

But the Chinese colony in Hong Kong patches together the story of what goes on behind the Bamboo Curtain. Mr. Wu said. From Communist newspapers, from an occasional escapee, they know of the communes, the brainwashing, the all-out industrial effort to make Red China the mightiest country in the Eastern hemisphere.

"The state controls the people li this," he said, and hooked two inde fingers together. "Everything, ever body down to the children, is linke into the pattern the Communis have set. There's no escaping i Get out of line and you're punished.

A PROBLEM OF CONVERSION THAT MUST BE SOLVED

HONG KONG — For the membe of the Hong Kong Diocese, the cu rent statistics just released by t Chancery are a challenge. Where a the more than sixteen thousand adul who joined the Church here last yea to go to Mass?

If all these converts lived in a sing compact area and could all attend t same church, and if the parish cou provide priests to say eight Sunda Masses for them, they could need great building holding 2,000 people.

As it is, things are less convenien The increase is spread throughout t diocese and imposes additional ove crowding on already over-crowde churches and chapels. The Catho population of Hong Kong has double since 1954. Provision of the neces sary buildings has become an in creasingly grave problem during thes years.

CHINESE COMMUNIST RED CROSS OFFICIALS ACCEPT PARCEL FOR BISHOP WALSH

HONG KONG — Chinese Com munist Red Cross officials have ac cepted a parcel for Bishop James E Walsh, last U.S. Catholic missione on the mainland who is now reporte to be under house arrest in Shangha

The same officials refused last December to accept a similar package for the Maryknoll Bishop, whose exact whereabouts are still not known to American consular authorities in Hong Kong.

Jacob Hildebrand, an American Red Cross official, passed the package for Bishop Walsh over the Red Chinese border here along with parcels for four American civilians still detained in Communist China.

Late in December the Chinese Red Cross rejected a package for the prelate with the excuse that "his name is not on our list." Nothing definite concerning the Bishop had been heard at the time for over two months.

Mr. Hildebrand reported that, following this first refusal, an agreement to send food parcels to Bishop Walsh was reached in cable negotiations between Gen. Alfred Gruenther, American Red Cross president, and Madame Li Teh-Chuan, who heads the Chinese Red Cross.

On this trip to the border when Mr. Hildebrand offered the package for the prelate, the representatives of the Chinese Red Cross consulted a notebook and said:

"We will accept the parcel for the Bishop."

Mr. Hildebrand declared that a package would now be delivered for Bishop Walsh on the last day of each month, when such deliveries are made for the other four Americans held in Red China.

The Red Cross parcel, he said, contains candy, cheese, chewing gum, cigarettes, two cans of meat, powdered coffee, cookies, crackers, matches, peanut butter, jam, soap, sugar, plastic spoons and a can opener.

Bishop Walsh, a veteran of more than forty years' missionary work in China, repeatedly refused to leave the country even after the Communists took over in 1949.

Although he was not free to carry on his work, the 67-year-old prelate felt that his presence lent moral support to Chinese Catholics suffering persecution.

When nothing was heard from the Bishop for over two months last fall, rumors spread that he had been jailed or placed under house arrest by the Communists.

The Reds then announced on December 15 that the Cumberland, Md., native, had been arrested for violations of Chinese laws which they did not specify.

Reports from China at the time said that the Bishop was very weak and that his health might break under the strain of reported daily questioning about his contacts with "foreign agents."

In mid-January the Communists said that Bishop Walsh was in "normal health."

Observers in Hong Kong speculated that the Bishop was being conditioned for the usual mock "trial" leading possibly to a jail sentence.

Since the prelate's recent reported arrest, the U.S. State Department has declared that "every effort will be made to obtain freedom" for him.

More information as to his whereabouts and the nature of the charges against him is expected to be sought

at the U.S.-Red China talks being carried on Warsaw.

CATHOLIC RELIEF SERVICES-N.C.W.C. FLIES REFUGEES FROM RED CHINA TO THE STATES

HONG KONG—A group of eighty-three refugees from Communist China emplaned from Kai Tak Airport here on a Pan American Strato-Clipper to fly direct to their new home in the United States.

The plane was chartered by Catholic Relief Services-N.C.W.C. whose Hong Kong office is under the direction of Rt. Rev. Monsignor John Romaniello, M.M. The refugees were assisted and advised in the preparation of their applications for visas under the Refugee Immigration Program by Catholic Relief Services. Since all ship and airlines are crowded at this time of the year, a plane was chartered to fly them direct to San Francisco.

A representative of Pan American gave an orientation talk to the group and flew with the plane to assist them through all customs and immigration processing. Representatives from Pan American and Catholic Relief Services met the group on arrival in San Francisco, to advise and assist those who will be going on further to their final destinations, in various parts of the United States.

Among the passengers who left were ten children under 7 years of age, who are the only members of the group who have not suffered actual persecution under the Communists. The seventy-three adults in the group range in age from a girl of 14 year who looks forward to joining h parents, to a grandmother of 7 travelling with her 9 year-old grandso This courageous lady has cared f the boy through all the dangers an hardships of their flight from Chin and after losing everything the owned, has somehow managed to el out an existence for them in crowde Hong Kong. They will live with h daughter in San Francisco.

One of the passengers is an orphan 11 years of age, who has very goo reason to hate communism. H remembers his father, who was beate to death a few years ago after bein accused of being a "Landlord," an his mother who several months late died of heartbreak and persecution He will join his aunt and uncle in th States after several years of hardshi and loneliness.

Most of the passengers will brin talents and skills to their new country There are several trained and ex perienced engineers and accountants a nurse, a lawyer and three teachers One young man is a talented singe and musician who had become well known in Hong Kong as an entertaine and producer of operettas. He receive the degree of L.R.S.M. (Licentiate o Royal School of Music) from th British Government.

Most of the people will be joinin relatives, but those who do not hav relations in the United States, will b assisted by volunteer sponsors foun by the Catholic Relief Services repre sentatives in the various cities of thei choice.

HEROIC CHINESE TRAPPIST MONK CELEBRATES SILVER JUBILEE OF ORDINATION

HONG KONG — A Chinese Trappist monk whose courage and leadership under Communist persecution kept intact the Cistercian Order in China celebrated his silver jubilee of ordination here.

Dom Paulinus Lee, Prior of the Cistercian Monastery of Our Lady of Liesse on nearby Lantao Island marked the occasion with a Solemn Mass attended by a large group of priests and laity from Hong Kong who traveled to the monastery by ferry to pay honor to the heroic monk.

Abbort Lee was ordained in 1934 in the Monastery of Our Lady of Consolation at Yang Kia Ping in mainland China. Later he was appointed Prior of the Monastery of Our Lady of Liesse in Chengting, Hopeh. In 1947 the Communists forced the monks to leave the Chengting Monastery. They went to Szechuan Province but two years later the monks were forced to disperse and leave China.

Dom Paulinus Lee took his monks to North America where they remained in Canada and the United States for two years while he traveled in search of a place to perserve the continuity of Trappist life in China.

A promising site was found on Lantao Island, a few miles south of Hong Kong, where Father Lee found a year-round source of water. Previous attempts to find water to help in the development of the island had failed.

In 1951 with his small band of monks from North America Father Lee began the construction of a small chapel and dormitory, while at the same time cultivating the land by diverting the water from the top of a high hill to the fields below.

By the end of 1952, such progress had been made that the Abbot-General of the Cistercians on a visit here approved the canonical erection of the Monastery. The formal opening of the Monastery was performed by Sir Alexander Grantham in February 1956. Sir Alexander was then Governor of Hong Kong.

Dom Paulinus is now trying to find room for a postulancy in which aspirant Chinese Cistercians may be able to stay while testing their vocation.

OPPOSITION TO PATRIOTIC CHURCH BY SHANGHAI CATHOLICS REVEALED

HONG KONG — Reports received here of an "indoctrination course" for Catholics recently concluded in Shanghai reveals strong opposition to the Patriotic Church by many faithful Chinese Catholics.

The Communist newspaper Chieh-fang Jih-pao of Shanghai reported that during the past year the entire body of the Catholic clergy, over 300 Sisters, over 4,000 Catholics, and more than 1,000 youths in Shanghai, "took part in the study effort."

While the report praised the meetings for what it termed "the efforts to support Communist leadership as well as to get rid of the Vatican's reactionary controls," it admitted that these moves were opposed by many faithful Catholics in Shanghai.

The news account denounced "a small remnant group of reactionary forces among the Catholics in Shanghai," who "resented this road to patriotism and tried every means to sabotage the effort. . ."

"The exposures and denunciations at the study sessions," the report continued, "enabled the broad masses of Catholics to recognize clearly the hypocritical nature of those rightest elements operating under the cloak of priests and pretending to be devoted Catholics."

The article concluded that while "an initial victory" has been won by the Patriotic Church, "it is only a beginning."

INDIFFERENCE TO COMMUNISM'S TERROR IS THE WEST'S GREATEST DANGER, EXILED PRELATE ASSERTS

LOS ANGELES — The exiled Archbishop of Changsha, warned here that the greatest danger to the West is indifference to the terror of communism.

Archbishop Petronius Lacchio, O.F.M., of Changsha, in Hunan province, has seen that terror.

The 58-year-old Franciscan missioner, whose see is 1,500 miles inland from Shanghai, is a survivor of Red Chinese persecution.

His twinkling eyes show at once the serenity of a man who has faced martyrdom yet again they darken in haunted recollection of the ordeal.

He was seized, harshly interrogated, given a mock trial, sentenced to prison, put in solitary confinement denied medicine, ordered exiled, and publicly stripped in a Chinese city before being ousted from China in 1952. He had lost 80 pounds, and was hospitalized two months in Hong Kong.

Now assigned to the Taoyuan mission area in the Archdiocese of Taipei, Taiwan, Archbishop Lacchio has within his territory the bombarded island of Quemoy.

The Communist bombardment of Quemoy had two purposes, the Archbishop said—"One, to test the strength of the Nationalist Government, and two, to attempt to force the U.N. to recognize Red China."

Archbishop Lacchio said that in 1949 the Reds had lost 30,000 men in attempting to invade Quemoy and so this time were testing the island's strength by the shelling.

Conversely, the Archbishop said "if the Nationalists landed on the mainland they would have the support of the populace. The people know they are being treated as beasts by the Communists. They would welcome the Nationalists."

The Franciscan prelate, with thirty-one years of China mission experience puts little stock in any hopes of Sino-Soviet split.

"Without Russian arms aid," he said, "China can do nothing. Both realize their separation would be the destruction of communism."

War does not worry Archbishop Lacchio. He believes Communists will not attack the West unless

omes to believe the West militarily
eak and inferior.

"But the worst mistake the U.S.
ould make would be to recognize
ed China," he said.

ATHEISTIC PROPAGANDA INTENSIFIED IN RED CHINA PRESS

HONG KONG — The Communist ress in China is stepping up its cam- aign of glorifying atheism.

During the period of the Hundred lowers everything was done to make he people believe that they were en- oying true religious freedom. Now, n the contrary, in the year of the Great Forward Leap, an all-out ef- ort is being made to demonstrate hat religious belief, no matter what eligion one accepts, is detrimental to he social transformation of the coun- ry and a hindrance on the road to aradise. Papers from Peking, Tien- sin, Shanghai and other large cities ell the story.

The "Koang Ming" recently pub- lished an article entitled "The glorious victory of the atheistic thought of President Mao." The same paper tried to lead Mussulman minorities away from the Islamic religion with a treatment on the "correct appre- ciation of relations between national minorities and religion."

"Atheism has conquered Theism" was the treatise under consideration at a study-circle at Tong Fong Pop- ular University according to a report of "Wen-hui-pao."

The champion of the godless, how- ever, is the People's Journal (Jin- Min-Jih-Pao) which, in an article by Tong Yu-shih, proclaimed the vic- tory of atheism. The paper also pub- lished a brief anthology of citations on Religion from Marx, Engels, Lenin and Stalin. On the same day it attacked the spiritual power of the Church and called for the "breaking of spiritual chains." It has also berated the Mussulman imans of the Prefecture of Ning-hsia for ideological deviations, and gave a favorable re- view of Ch'en Pai-Ta's book called "The Mystery of the Spirits" with special praise for the atheism that is upheld in it.

Analogous articles can be found in the Daily Worker; the Youth Journal and in the various provincial papers and reviews that are published in Red China. With a controlled press it suffices to open one paper to know what all are saying.

The general attack against religion is characterized by the fact that it does not actually strike at this or that particular religion. It aims at the root of all religions that is to say at the spiritual principles that are their foundation. The great harm of this propaganda lies in the fact that the reading of papers is quasi-obligatory in China. Naturally, too, these ar- ticles are the ones that are assigned for study-circles.

The Government and the Party have the right to engage in atheistic propaganda without limit. An article to this effect was to be included in the 1954 National Constitutions and it was left out only out of "regard" for National minorities. While this right is thus unconstitutional it is ac- cepted as a dogma and much use is made of it.

In the face of this abuse of power religious groups and Churches are powerless. They have no means of expressing themselves and, in fact, to speak or write against the official Party thought is tantamount to the placing of one's self in the ranks of counter-revolutionaries.

INDIA

PONTIFF SENDS BLESSINGS TO SEMINARY BENEFACTORS

BOMBAY, India — His Holiness Pope John XXIII has blessed the benefactors of a seminary under construction here.

The Pope's blessings were conveyed in a message written on his behalf by His Eminence Domenico Cardinal Tardini, Vatican Secretary of State. It was addressed to His Eminence Valerian Cardinal Gracias, Archbishop of Bombay and principal sponsor of the seminary.

The message noted the "welcome increase" in the number of vocations that made the new seminary necessary. It called Cardinal Gracias' efforts a "courageous undertaking" and pledged the Pontiff's blessings to all persons making donations for the seminary construction.

INDIA IS REPORTED 'CAUTIOUS' ON ADMITTING MISSIONERS; $50 MILLION IN AID CLAIMED

NEW DELHI, Inddia — An "authoritative government spokesman" is quoted by the Times of India as saying that Indian policy is to exercise caution in admitting foreign missioners to India for the purpo of preaching Christianity.

The story says the admission missioners cannot be unrestricte since they cannot separate the "humanitarian activities from eva gelism."

The Times' story also said that t central government felt that repor of mass conversions by foreign mi sioners were "baseless." It quot the spokesman as saying that t activities of foreign missioners gener ly are not so objectionable as som times alleged.

At the same time, Indian secul newspapers carried reports saying th foreign missioners in India had r ceived 50 million dollars between t beginning of 1956 and the midd of 1958 from unspecified "offici sources." Catholic receipts were n listed separately.

The Times story said that the ce tral government had found it nece sary to take action against only seve missioners in the last five year These included cases in which Cath lic missioners were forced to lea the country when their visas we not extended because of charges "undesirable activities."

According to the story, the centr government reiterated that the India constitution's guarantee of the rig to propagate religion does not app to foreigners. It said the governme had decided to admit new missione only if they "possess high qualific tions and specific experience in the line." Previous policy had been th new missioners would be admitte only if the work they would do coul not be done equally well by an India

The newspaper stories on missionary unds gave this breakdown by years: 956, about 19 million dollars; 1957, bout 20 million; first half of 1958, bout 11 million. The total United tates contribution was estimated at 8 million dollars, the sterling area t 7.5 million and other countries, .5 million.

The reports also listed the total of egistered foreign missioners in India s 5,691 in the beginning of 1956, ,521 in January, 1957, and 4,844 in anuary, 1958.

INDIAN STATE MAY EXEMPT CATHOLIC SCHOOLS IN NATIONALIZATION

LUCKNOW, India — The Uttar radesh state government is consider- ng whether Catholic schools should e exempted from a private school ationalization bill, it was reported ere.

The state's legal department is eported favoring the exemption, holding that parts of the bill might onflict with the Indian constitution. ections of the bill are similar to hose in a Kerala state school bill which were held to be unconstitutional y the Indian Supreme Court in an dvisory opinion.

Catholics are a very small minority in Uttar Pradesh.

THRONG CHURCHES TO OBSERVE INDIA'S REPUBLIC DAY

NEW DELHI, India — Catholic participation lent extra color to the nationwide celebration of India's tenth Republic Day.

The celebrations marked the ninth anniversary of the day India formally adopted a republican constitution. It declares the nation's government a "secular state" in official matters with equal rights and privileges to the members of all religious groups.

Catholics thronged churches and participated in mammoth prayer demonstrations for the young republic. Earlier, members of the Hierarchy issued circulars asking their followers to attend church ceremonies and to pray for the country's welfare.

In Bombay, the nation's only Cardinal, His Eminence Valerian Cardinal Gracias, celebrated a special Mass for the nation in his Cathedral. Other Bishops sang Masses for the same intention.

Later in the day, hundreds of Catholics marched in procession and heard speeches hailing the ideals of the republic.

TEXTS PRESCRIBED BY REDS FOR KERALA SCHOOLS FOUND OFFENSIVE TO RELIGION

TRIVANDRUM, India — A committee appointed by the Kerala State government has reported that some textbooks prescribed for use in Kerala schools contain passages offensive to religion.

The three-member committee—two Hindus and a Jacobite Christian—found passages in some of the books to be "irreligious."

This was a confirmation of protests by Catholics of Kerala, India's only Communist-ruled state, against texts introduced in schools after the Red take-over.

However, the committee, appointed to study protests against the books rejected the Catholic contention that the texts also sought to "brainwash" children in favor of communism.

The Kerala Communist government has assumed a monopoly over production of textbooks. Catholics have asked that offensive passages be removed from the books or, as an alternative, that teaching from these passages be made non-compulsory.

CARDINAL CHARGES CATHOLICS WITH NEGLECTING SOCIAL WORK

BOMBAY, India — His Eminence Valerian Cardinal Gracias charged here that India's Catholics are neglecting social work among the nation's needy.

The Archbishop of Bombay said the "vocation" of social work has immense potentialities for good. He said that more Catholics should be preparing themselves for a career in social service.

In a statement issued here Cardinal Gracias pointed out that the social worker today is increasingly becoming the counselor and guide of many persons. In this situation properly trained workers are needed to help individuals and families avoid "artificial solutions" to their problems, he said.

The Cardinal cited figures which show that of 265 students taking courses in social work at a Catholic school here, only about fifty are Catholics. He also said that a scholarship for training in social work offered by a foreign university to an Indian Catholic has never been awarde because of the absence of qualifie applicants.

MISSIONER CHARGES PERSECUTION OF CHURCH BY FANATIC HINDUS

NEW DELHI, India — Catholi newspapers in India have printed letter from a missioner complainin of persecution of his Catholics b fanatic Hindus.

The missioner, Father B. Mark charged that police refused to tak action although the Catholics wer subjected to a sustained campaig of molestation. On the contrary, th police filed bogus cases against th complaining Catholics, says the lette

Father Mark disclosed that tw village churches in the district o Mathura in the Archdiocese of Agr were broken open and looted b "Arya Samajists, Hindu leaders an Hindu landlords."

Father Mark said that when th Catholics complained to police abou the first attack, the Hindus filed parallel case against the Christians saying that they were converting th Hindus by force.

Father Mark charged that instea of restoring the church to its lawfu owners, a lawsuit was filed agains the Christians by the police.

The missioner said that the secon church attack came as a result of th police policy. The mission compoun at Anora was invaded by a grou of Hindus who were armed with crud weapons. The priest and the othe inmates were absent at the time.

lay brother, the sole occupant, was manhandled and imprisoned in a room while the Hindus ransacked the mission and carried away money and property worth about $800. Father Mark charged that the police ignored this case, too.

POPE SENDS CONGRATULATIONS ON INDIAN ANNIVERSARY

NEW DELHI, India — A message conveying the congratulations of His Holiness Pope John XXIII was received here by President Rajendra Prasad of India on the occasion of India's ninth Republic Day.

The national holiday commemorates the proclamation of India as a republic in 1950. The Pope's message was sent from Archbishop James Robert Knox, Apostolic Internuncio to India. It said:

"I have the honor to convey to Your Excellency the cordial felicitations of His Holiness Pope John XXIII on the occasion of Republic Day and to assure you of his good wishes for your personal welfare and the prosperity of the nation.

"His Holiness is well aware of the desires of unity and universal well being which animate Your Excellency and the Government of India. It is his prayer that Almighty God may prosper Your Excellency and India so that in the calm of peace and security the people of this nation may see the fruits of their labors in progressive increase of true prosperity.

"Please accept, Excellency, the expression of may own respectful good wishes and assurances of my highest consideration."

CARDINAL GRACIAS VISITS SOUTH INDIA

ERNAKULAM, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, arrived here for his first visit to Kerala since the state came under Communist rule.

Highlights of the schedule planned by the nation's only Cardinal include visits to fourteen Archdioceses and Dioceses in Kerala. Cardinal Gracias' last trip to this southern region was in 1952, when he came for the centenary celebrations honoring the nation's two apostles, St. Thomas the Apostle and St. Francis Xavier. It was during that visit that news of his appointment to the Sacred College of Cardinals by Pope Pius XII was received.

CARDINAL BLESSES CLINIC, MAKES $1,000 CONTRIBUTION

VAROLI, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, blessed a clinic for victims of Hansen's disease (leprosy) here.

Present at the ceremony was A. Sonaggere, director in India of the Catholic Relief Services-National Catholic Welfare Conference.

The Canossian Sisters of Charity operate the clinic and seven medical "out-posts" in surrounding villages.

After blessing the clinic, Cardinal Gracias said he would make a personal contributiotn of $1,000 to the institution.

INDIAN COMMUNISTS TESTIFY AGAINST CATHOLIC PAPER

KOTTAYAM, India — Prosecution witnesses, including several Communists, have testified against a Catholic daily newspaper charged with illegal publishing activities by the Communist government of Kerala state.

The newspaper is the 71-year-old Deepika which is published by Carmelite priests of the Syro-Malabar Rite.

Communist witnesses testified that a Deepika editorial gave the impression that violence is the only method that would be respected by Kerala State authorities. However, in a preliminary statement Deepika denied it had any intention to foster violence against the Red government.

Deepika also charged that the government's action is aimed at silencing the state's anti-Communist press.

CHILDREN'S PAGEANT CONCLUDES LOURDES OBSERVANCE IN BOMBAY

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, presided over "The Star of Peace" pageant, enacted by students as a finale to the Lourdes centenary celebrations here.

Some 700 students from schools taught by nuns from the Congregation of Jesus and Mary took part in the pageant. Its theme was the story of the Redemption.

Cardinal Gracias said "we are living in changing times and we must prepare our children for the future— the future when, through a gradu and steady process, Christianity i this country will absorb the best whic the philosophical, artistic and spiritu genius of India can provide."

The pageant, the Cardinal said acted as a safeguard of Bombay culture at a time when it was bein undermined by movies, radio an other entertainment. He took th occasion to pay tribute to Father G Proksch S.V.D., who produced an directed the pageant.

INDIAN TEACHERS WARNE ON 'POLITICAL SPHERES'

BOMBAY, India — Catholic teach ers have been warned against bein drawn into "political spheres, eve church politics," from which the should abstain.

This warning was given by H Eminence Valerian Cardinal Gracia Archbishop of Bombay, at a meetin of Catholic teachers of the Arch diocese. The meeting was sponsore by the Bombay Catholic Teacher Guild.

The Cardinal said teachers shoul be paid a decent wage, declaring tha it is not enough to emphasize th nobility of the teaching professio He also noted that Catholic schoo in India have been a "great destroye of prejudices."

CARDINAL GRACIAS LEADS WALKING PILGRIMAGE FOR CHURCH OF SILENCE AND KERALA

BOMBAY, India — Accompanie by more than 120 priests, nuns an

seminarians, Cardinal Gracias led a walking Pilgrimage for the Church of Silence five miles from Dadar, to the Shrine of Our Lady of the Mount in Bandra.

More than five hundred pilgrims set out on foot from Girgaum just eleven miles south of Bandra, at the same time that similar processions left Goregaon, eleven miles north of Bandra, and Kurla, seven miles east of Bandra. All three processions met at the Shrine of Our Lady of the Mount where they were joined by a fourth group from Juhu.

In spite of the fact that His Eminence was in a plain black cassock with a black felt hat, hundreds of non-Christians along the route viewed the pilgrims with respect and reverence on recognizing the stately figure of His Eminence.

When the Cardinal joined the Pilgrimage at Dadar the number had swelled to more than 1,500. At Bandra several thousand pilgrims who had walked from five to eleven miles congregated at the Shrine of Our Lady of Fatima.

Following a sermon by Cardinal Gracias the National Director of the Union of Prayers for China, a Union which in two years numbers more than 350,000 members in India, Burma, Ceylon and Pakistan, offered Mass at which hundreds received Holy Communion. His Eminence the Cardinal assisted by Very Rev. Mgr. Henry Remedios and the Very Rev. Father Rector of the Seminary closed the pilgrimage with Benediction of the Blessed Sacrament.

INDONESIA

SCHOOL CONTROVERSY IN CATHOLIC FLORES

DJAKARTA, Indonesia — The peaceful operation of Catholic schools in Flores was marred by conflict for the first time recently when military authorities on the island forbade the opening of a high school in Endeh. The reason given for this order was that the approval of all high schools was now a prerogative of the military authorities.

The island of Flores which has an area of about 15,000 square kilometers, about half the size of Belgium, has a total population of about 800,000 of whom approximately 570,000 are Catholics (114,353 in the Vicariate of Larantuka, 140,847 in the Vicariate Apostolic of Ruteng and 313,117 in the Vicariate Apostolic of Endeh, according to the statistics of 1956-57).

The island can truly be said to be Catholic: aside from Catholics its population includes about 50,000 Mohammedans, a few thousand Protestants and the inhabitants of a few inaccessible pagan villages. There are baptized Catholics in practically every family and the non-baptized, especially older people, are merely waiting for a convenient opportunity to enter the Church.

The island has a flourishing school system. According to the latest available statistics the Vicariate Apostolic of Endeh has 301 elementary schools, Larantuka has 114 and Ruteng has 152. The government schools on the island number a little less than 100.

This situation has its explanation in the agreement made in 1913

between the former Dutch Colonial Government and the Missions. According to that agreement the Catholic missions were to take care of the development of the school system in Flores while the Government would aid the Mission with a notable subsidy. (A similar agreement was made with Protestants on the island of Sumba). This agreement was to come to an end in 1922 but in actual fact the missions were not disturbed, by the government, in their school work up to the time of the Second World War. After the war and with the coming of Indonesian independence the government asked the missions to turn over to it all those schools in which the majority of pupils were Mohammedans. As a consequence twenty-one mission schiols were turned over to the government. As most teacher training schools in the island are Catholic schools a large number of the teachers in these schools were Catholics. The Indonesian government pays the full salaries of teachers in government-recognized mission schools and in fact these schools receive great encouragement from the government.

The Endeh Catholic high school, which is destined to become an Agricultural Academy, was prevented from opening last October because of an ordinance issued by the military authority after the school had, in fact, been founded. The central Government of Djakarta acknowledged this legal position but the prohibition still stands since military authorities have far reaching powers in their districts because of the tense political situation.

In former times the territory of the Vicariate Apostolic of Atambua, western part of Timor, was statistically grouped with Flores. If we include the figures of the Vicariate of Atambua, the Flores Mission, which is entrusted to the Fathers of the Society of the Divine Word has a total of 704,537 Catholics, 706 elementary schools, thirty-eight higher schools inclusive of seminaries and twelve teachers' schools. Priests in the four vicariates number 226 and seminarians 670.

JAPAN

TOKYO STORE FEATURES EXHIBITION ON VATICAN

TOKYO, Japan — Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan, formally opened a Vatican exhibition in one of Tokyo's largest department stores.

The Seibu Department Store arranged the exhibition in commemoration of the coronation of His Holiness Pope John XXIII. The exhibition features pictures of the Vatican and masterpieces of Raphael and Michaelangelo. Also on display were an altar and the vestments used at Mass.

ATONEMENT FRIARS TO TAKE OVER TERRITORY CONTAINING MANY OF JAPAN'S 'HANARE' CHRISTIANS

NAGASAKI, Japan — The Franciscan Friars of the Atonement from Garrison, N.Y., have accepted charge of an island parish here noted for its significant proportion of Hanare, or separated Christians.

Father Joseph Newell, S.A., of New York will be pastor of the Church of Our Lady of Sorrows on the island of Ikitsuki.

The Hanare—The Separated Ones -are descendants of 16th century hristians who, while remaining hristian, nevertheless rejected mis- oners who arrived after Japan pened its doors to the western world.

It is estimated that there are some 0,000 Hanare in the Nagasaki Dio- ese. Their exact number is not nown because some of them still onceal their religion, a habit de- eloped during the centuries of per- ecution.

The Hanare follow the lunar calen- ar of 1634 and celebrate feast days ccording to it. Their prayers are xpressed in a mixture of corrupted atin and Japanese. Such prayers as he Our Father, Hail Mary and the reed have been passed on by word f mouth for generations, even though hey are not understood by present- lay Hanare.

Close as they are in many of their ractices to the Church, to date few f the Hanare have entered the hurch. They cling closely to their wn traditions.

Many of these Christians live in he parish where the Atonement riars will work. The community as been in Japan since 1948 and perates a monastery, novitiate and ight parishes in the Yokohama Dio- ese.

STATUE DEDICATED TO 'MADONNA' OF TOKYO RAGPICKERS' COLONY

TOKYO, Japan — A bronze statue of Maria Reiko Kitahara—"the Madonna of the Ragpickers"—was unveiled here on the first anniversary of her death.

A Requiem Mass for her was offered after the unveiling ceremony.

Miss Kitahara did charity work for ten years among the Tokyo ragpickers in the section of Tokyo known as "Ants' Town." She shared their work, lived in their wooden dwellings, cared for their sick and nursed their children.

A convert to Catholicism, Miss Kitahara sought before her death to have a new settlement established for the ragpickers. After her death the city government agreed to sell land at a reduced price to the ragpickers. Work will begin this spring, and is expected to be completed in the fall, on new homes for eighty families of ragpickers.

The statue of Miss Kitahara will be placed in front of the chapel which the ragpickers plan as the center of their new colony.

25-YEAR WORK OF TRANSLATING THE BIBLE INTO JAPANESE STARTED

INDIANAPOLIS, Ind. — Though Catholicity was brought to Japan more than 400 years ago, there has never been a complete translation of the Catholic Bible into Japanese.

The Franciscan Fathers are now taking steps to remedy this shortcoming, and the Archdiocese of Indianapolis has a major role in getting the project off the ground.

The Book of Genesis, which is just off the press, was financially sponsored by the Archdiocesan Mission Office through its director, Msgr. Victor Goossens. The Archdiocesan chapter of the Catholic Students' Mission

Crusade and two Indianapolis parishes have assumed the financial obligation for the translation and printing of three additional books.

The director of the translation team in Japan is Father Bernadin Schneider, O.F.M., a native of Louisville, Ky., who studied theology for four years at Oldenburg, Ind., and was ordained in Indianapolis. The translation team consists of four Franciscan priests and four lay scholars.

Five additional Old Testament books are expected to be ready for publication this year. It is estimated that the entire translation project will take about twenty to twenty-five years.

To assure maximum accuracy, the translation into "colloquial" Japanese is being made directly from the original Greek and Hebrew texts. When the translation of the individual books is completed, they will be revised and re-edited for compilation into a single volume.

DECEASED MISSIONER WAS FORMERLY ATTACHED TO MACARTHUR HEADQUARTERS

TOKYO, Japan — Father John O'Donovan, St. Columban missioner who died here at the age of 63, served as Catholic adviser in the Religious Division, Civil Information and Education Section, of Gen. Douglas MacArthur's headquarters in Tokyo from 1948 to 1951.

At the time of his death, (on January 24) he was chaplain in St. Joseph's hospital, conducted by the Japanese Sisters of the Visitation in Yokusuka.

Before coming to Japan Fath O'Donovan was vice-director of S Columban's Society in the U.S. H had been the first rector of St. Colum ban's Preparatory Seminary, Silv Creek, N.Y., from 1924 to 193 When stationed at St. Columban Nebr., he was spiritual director of th Laymen's Retreat Association Omaha Archdiocese.

Born in Ireland, Father O'Donova was a student in Maynooth when S Columban's Society was founded 1918. He was among the first join it.

FRANCISCAN MISSION IN OSHIMA DESTROYED BY FIR

ROME — The Catholic Mission the Franciscan Conventual Fathe of the American Province of Sa Antonio was destroyed in the disa trous fire that brought almost com plete destruction to the port city Koniyu on the island of Aman Oshima (northern Ryu-Kyus).

At the time of the fire 1,700 hous were destroyed and 7,000 people we left homeless. The Franciscan missio ers of Koniyu and of other statio came to the aid of the stricken popul tion. Supplies were sent by Cathol Relief Services in hte form of eig tons of flour and about 3,000 pound of clothing.

The Franciscan mission of Kinoy was opened in 1953. The San Anton Province of the Franciscan Conve tuals was entrusted with the care the missions of the northern Ry Kyus—which include Amami Oshim and seventy other islands—in 195 The Franciscan Fathers now hav twenty mission stations, five asylum

nd three dispensaries scattered roughout the islands.

Catholics in the mission number ,000 and there are at present 300 atechumens under instruction. Some venty of the natives of the island are reparing for the priesthood or for ntrance into Religious communities.

This is the second time that the ranciscans have suffered loss by fire n their mission. The missionary esidence and church of Naze, one f the principal cities of Amami shima, were destroyed three years go when a large part of that city as burned to the ground.

FRANCISCANS PUBLISH INTRODUCTION TO COLLOQUIAL JAPANESE

ROME — The Franciscan Language School of Tokyo which is teaching Japanese to missioners of many religious Orders and Societies has just published a 285 page book entitled "Introduction to Colloquial Japanese."

The Japanese-English textbook written by the Reverend Beatus Theunissen O.F.M. presents the Japanese language in romanized form. The first twelve lessons give colloquial sentences with appropriate grammatical explanation and vocabulary. Lessons thirteen to fifty, following the pattern of similar books for learning a foreign language for conversation, offer short lessons in parallel columns, (Japanese and English) on school, numbers, time, the manner of expressing dates, letter writing, clothing, library, home, railway station and similar subjects.

A fifty page alphabetical index of Japanese word with a reference to the page on which the word is used concludes the book.

PONTIFF INAUGURATES NEW VATICAN RADIO BROADCASTS TO JAPAN

VATICAN CITY — In the first Vatican Radio broadcast beamed to Japan His Holiness Pope John XXIII assured the Japanese people of his frequent prayers and asked God to "spread the fullness of His light" on them.

The Pontiff inaugurated a new Vatican Radio broadcast service to Japan, with regular transmissions scheduled on Tuesdays, Thursdays and Saturdays.

Speaking in Latin the Pope hailed Japanese Catholics as the Pope of the Church in their land. He urged them to work "in those distant islands with the greatest diligence to make your Christian Faith ever more brilliant with the wisdom of the good word and with absolute uprightness of works."

He said that the Japanese people are "illustrious because of their ancient civilization, their heroic fortitude, their serene bearing of misfortunes and the splendor of their art."

"May they know," he added, "that We today and frequently...raise in their behalf with paternal thoughts fervent prayers to the Word of God."

The Pope concluded with the brief prayer: "O You who came from the East, splendor of eternal light and sun of justice, spread the fullness of Your light on the Japanese people and hasten with Your grace their

desire to embrace the spiritual riches of Your Gospel. . ."

KOREA

DEDICATE NEW KOREAN CHURCH, GIFT OF ARMY BASE CATHOLICS

CHONGONGRI, Korea — Bishop Paul Ro., Vicar Apostolic of Seoul, blessed and dedicated the new St. Barbara's Church here.

The church is the gift of the Catholics of the U.S. Army's nearby Camp St. Barbara to the Vicariate Apostolic of Seoul. Seating 250 persons it is built of native Korean granite.

On hand for the cermeony were Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea; members of the U.S. Army including Catholic chaplains; Korean and foreign priests; many other Catholics, and local government officials.

Chongongri is located midway between the 38th Parallel and Korea's demilitarized zone, Camp St. Barbara is situated five miles from here.

The fund drive to build a church for Chongongri's Catholics was directed at Camp St. Barbara by Father (Cap.) John J. Kowsky, a priest of the New York Archdiocese, who is Catholic chaplain at the Army base. It was conducted with the approval of Brig. Gen. John D. F. Phillips, Commanding General, First Corps Group Artillery, who broke ground for the church three months ago.

Before the dedication ceremony Gen. Phillips presented a large key to Bishop Ro to signify that the new church was being handed over completely to the Seoul Vicariate.

Following the dedication the gra ful Catholics of Chongongri presen Father Kowsky with a compl "Papasan suit"—the native Kore costume worn by retired Korean ge tlemen and including a distincti stove pipe hat.

NEW MAJOR SEMINARY APPROVED FOR SOUTH KOREA; WILL HONOR AMERICAN PRIEST LOST TO REDS

KWANGJU, Korea — A new maj seminary for South Korea will be bu here in the memory of an Americ priest, Msgr. Patrick Brennan, w has not been seen since 1950, shor after he was captured by the Co munists.

His Eminence Gregoire Pierre X Cardinal Agagianian, Pro-Prefect the Sacred Congregation for t Propagation of the Faith, gave a proval for the seminary project in letter to Bishop Harold Henry, S.S.C Vicar Apostolic of Kwangju. The ne seminary will serve the Vicariat Apostolic of Kwangju, Taegu, Chon and Pusan.

Msgr. Brennan, who was ordain for the Chicago Archdiocese in 192 was Prefect Apostolic of Kwang when the Korean War began in 195 He was captured in July and w last seen alive in September of th year. Two other priests were capture with him and neither of them h been heard of.

Msgr. Brennan joined the Colu ban Fathers in 1936 and came Korea in 1937. After he was r patriated by the Japanese in 194 during World War II, he joined t

.S. Army as a chaplain and served Europe. After he was discharged om the Army he was appointed, in 947, as director of the Region of hina for the Columban Fathers. He as appointed Prefect Apostolic of wangju in 1948.

There is only one major seminary Korea now. Located in Seoul, it taxed to capacity with 233 major eminarians and 222 minor seminarians.

The size of the new seminary will epend on the amount of funds raised or the construction. Bishop Henry as been charged with raising the noney to build the school.

3,000 ISLANDERS OFF KOREA VICTIMS OF SEVERE WEATHER, SENT SUPPLY OF RELIEF GOODS

PUSAN, Korea — More than 13,000 nhabitants of Ullung-do Island off he east coast of Korea have received o two-month supply of relief goods o help them survive after storms lestroyed their crops and their fishing.

The 50-square-mile island is barren, ocky and wind-swept, but the res- dents seek a living from the land nd the sea. A recent hail storm lestroyed most of their crops and other winter storms damaged many of the fishing boats. Fishing, the basic economy of the island, was poor last season—down to about 10 per cent of normal.

The relief goods were shipped from here by three agencies—Catholic Relief Services-National Catholic Welfare Conference, Church World Service and CARE—on Korean Navy vessels arranged for by the Korean Red Cross. The shipment included 300,000 pounds of flour, 126,900 pounds of corn meal, 81,600 pounds of dried milk, 38,276 pounds of cheese and thousands of cases of used clothing.

An American priest, Father Hubert Pospichal, M.M., was recently assigned as a resident priest for the island's 1,400 Catholics. There are several thousand catechumens.

NO FREEDOM OF RELIGION IN NORTH KOREA, SAYS REPORTER WHO DEFECTED

SEOUL, Korea — A reporter for the Soviet newspaper Pravda who defected from the Reds stated here that there is simply "no freedom of religion" in Red controlled, northern Korea.

Lee Dong Joon, 30 years old, who is the first northern Korea correspondent to gain political asylum in the south since the armistice was signed in July, 1953, said also that he knows of no minister of religion who has performed his religious duties in northern Korea within the past four years.

Mr. Lee was given asylum by the United Nations Command in the Joint Security Area at Panmunjom on January 27. Ostensibly covering a meeting of the Military Armistice Commission on there at the time, he ran from the conference room to the adjoining orderly room of the U.N. Joint Security Officer and asked for asylum.

Asylum was granted immediately. Mr. Lee was given an army parka, placed in a U.S. Army truck and driven out of the area before the Communists were aware of what had happened.

Ironically, the Communists had called the meeting to state their objection to the "forced emigration by the imperialistic United States, and Rhee-clique, of North Korean displaced persons."

At a press conference here I asked Lee two questions about religion in North Korea. He is not affiliated with any Christian church.

The first question was "Is religion completely suppressed in North Korea?" He answered: "In theory, there is a law guaranteeing freedom of religion in North Korea. In fact, there is no freedom of religion there."

Again I asked him: "Do you personally know of or are you acquainted with any person in North Korea who knows of a minister of religion performing his duties there within the last four years?" The answer was a simple "no."

Speaking to a crowded room of reporters from news agencies, newspapers, radio networks, and facing a battery of microphones, television lights and cameras, Mr. Lee appeared very composed throughout the interview and answered all questions methodically and with a confident manner. He first made a statement about himself explaining his reasons for "coming south" despite the fact that his wife and baby daughter, his mother and two brothers are still in northern Korea. In the two previous months he was interrogated by the Reds many times, he said, and his father had been arrested only a month before. He himself felt that soon he would be arrested and purged.

He said that actually, he had originally taken the Pravda job—covering up the fact that his fath had been a landowner—in the hop that some day he might get to Pan munjom and make a dash to freedom

In speaking of the political rivalr in northern Korea, the former Pravd reporter-translator explained that th Kim Il Sung group is now dominan and is able to enforce its policies o the country. Rivalry in North Kore seems to follow the same pattern a in other Communist states. He con veyed the impression of a "dog ea dog" political atmosphere.

To the question "Which influenc is dominant in North Korea: Re China or Russia?" Mr. Lee did no give a direct answer but gave a re sume of how decisions are reached Apparently all doubtful questions ar referred to Moscow for solution. T phone Moscow from a governmen office all one has to do is lift the phon and ask for the Moscow connection The call takes place immediately Decisions handed down by Mosco are faithfully carried out. The part line operates with the utmost effi ciency. But he indicated that Com munist China also exerts considerabl influence on events in northern Korea

Mr. Lee went on to say that th people of north Korea are more "ter rified" now than at any time sinc the Communists took over the coun try. This he attributed to the method used to keep the people in a state o fear and of continual suspicion o their friends and neighbors. A con stant watch is kept on every perso to see that his loyalty to the stat and to the regime is at all times abov suspicion. The Central Committee o the Labor Party and the Guidanc Group determine the loyalty of ever

itizen. No one is sure who is spying n whom.

In answer to questions put by newsnen, Mr. Lee said that "people's ommunes" in north Korea had first been tried on an experimental basis oward the end of 1954. Now, he ndicated, much of the country is egimented into communes. He gave his explanation of the system:

Communes are organized on the li, he smallest civil administrative unit n Korean civil government. Lis vary n size and population and so do the peoples communes. Some have fifteen or twenty families and some are as arge as 1,000 families. All effort is centralized and directed to working for the state. Regimentation is complete down even to the smallest details of daily life. Meals are served in a common dining hall, there is a common kitchen. The state takes care of everything including the education of the children in the communes.

If a visitor comes to see friends extra rations have to be drawn for the visitor each day he is in the commune. Life is miserable and there is nothing to look forward to except a continual round of work. Meals are meager and the food is of poor quality. The work day lasts from about five in the morning to ten or eleven at night.

LEO CHANG DIES, FATHER OF KOREAN VICE PRESIDENT

SEOUL, Korea — Solemn Requiem Mass was celebrated by Bishop Paul Ro, Vicar Apostolic of Seoul, for Leo Chang, 81, the father of Korea's Vice President John M. Chang.

Several prelates and more than forty priests were in the sanctuary of the Immaculate Conception Cathedral during the Mass. Mr. Chang was a former government official who retired shortly before the Korean war.

SEOUL POLICE SEARCH OFFICES OF CATHOLIC-OWNED NEWSPAPER, GRILL EDITOR FOR EIGHT HOURS

SEOUL, Korea — Acting on a warrant of search and confiscation issued by the Seoul District Court, police searched the offices of a Catholic-owned daily newspaper here and questioned the editor-in-chief for eight hours.

The action was taken as the result of an article appearing in the newspaper, Kyonghyang Shinmun, in which the writer discussed the thoughts of Ferdinand A. Hermens, professor of political science at Notre Dame University, Ind., as he expressed them in an article "The Tyranny of the Majority." A translation of this article was being run in the evening editions of the paper and in the morning edition in which the controversial comments appeared.

Professor Hermens' article commends the democratic system of majority rule as one which shows a deeper respect for the human dignity than can be found in any other system of making political decisions. Examining the principles and practices of majority rule in democratic and representative governments, Professor Hermens refutes the charge that such rule leads to a "tyranny of the majority."

Chu Yohan, Democratic member of the National Assembly for Seoul, wrote the controversial article. He

took issue with Professor Hermens on the question of "orderly majority rule." Holding that the professor's argument is based on a "grand presupposition," Mr. Yohan said: "The question is whether the voters are allowed to express their will freely. If the voters are not allowed to express their will freely under the pressure of power, then the basis of Professor Hermans' thesis will break apart."

He also stated in his article: "A 'true majority,' of course, is not expressed solely by elections. If elections are not capable of deciding a 'true majority,' there may be another way of doing it. It is the way in which a 'true majority' is decided by force and that is what we call a revolution."

Seoul police have started a formal probe into the contents of the article and the thoughts expressed by Mr. Yohan, who is a regular contributor to the Catholic-owned newspaper.

The investigation will be based on an article in the criminal code which concerns "the preparation, plotting, instigation, and propagation of rebellion against the government in violation of the National Constitution."

It is expected that besides the writer of the article and the editor-in-chief, the president of the Kyonghyang Shinmun, Han Changu, will be questioned by police.

The case is being closely followed by observers to see whether it is an indication of tighter controls on the press, as was feared when the National Security Law was passed.

SIX MORE KOREAN ORPHAN ON THEIR WAY TO AMERIC

SEOUL, Korea — Six more Korea orphans are on their way to ne homes in the United States, bringin to 123 the number of Korean orphan resettled in the U.S. by Catholi Relief Services-National Catholic we fare Conference.

The children—ranging in age fro 2 to 11 years—are being escorted America by Maryknoll Sister Ma Augusta Hock of Meadville, Pa.

SAYS GIs AND CHAPLAINS HAVE PLAYED MAJOR ROL IN KOREAN CONVERT BOOM

WASHINGTON — U.S. serviceme and their chaplains have played major role in the current Korea convert boom, an Irish mission from Seoul, Korea, said here.

"I have a firm conviction that t growth of the Church in Korea is du in large part to the example and th help given by both chaplains an Catholic servicemen," declared Fath Brian Geraghty, S.S.C.

Father Geraghty, a 50-year-o career missioner from Galway, Irelan has spent half his life serving in Korea Since 1949 he has been Superior Columban Fathers in Korea, wi headquarters in Seoul.

If Father Geraghty has a war spot in his heart for U.S. GIs an their Catholic chaplains, the feelin is mutual, observers have remarked.

During the Korean conflict h opened the Columban house in Seo to U.S. chaplains for days of recolle tion and relaxation. Some of th services he conducted himself, b

is chief activity on these occasions, ather Geraghty says with a grin as "in the kitchen department."

This veteran missioner was one of ne last people to leave Seoul when ne Reds invaded the city early in the onflict. He was one of the first oreign civilians to return. He headed team of Columban Fathers who erved as volunteer auxiliary chaplains n the Pusan front during the darkest ays of fighting. In what little spare ime he had left, he gave himself self-ssly to caring for refugee priests and aymen from the north.

From firsthand observation, Father Geraghty describes himself as "a reat supporter of the GI."

"The good performed, the charity offered, the sacrifices made by the GI n Korea, I don't think have been equaled anywhere in the world," he tated in an interview here.

He credits the U.S. servicemen and their chaplains with playing a large part in the astounding growth of the Church in Korea—31,000 adult converts in 1957, almost 60,000 in 1958. With continued peace and enough priests, he adds, the country's current Catholic population of 350,000 could reach the million mark by 1965.

But problems exist, he said, and the chief of these is a serious shortage of priests. Native Korean priests who total about 230 and foreign missioners about 200. There are hardly enough of them to serve the current Catholic population, much less a greatly expanded body of the faithful.

More vocations are only part of the answer. New priests must first be trained—and at present Korea has only one seminary, in Seoul, with is already jammed to capacity. Each year, Father Geraghty said, dozens of applications must be refused, simply for lack of space.

Now, however, relief appears to be on its way. The Sacred Congregation for the Propagation of the Faith recently announced its approval for construction of a new major seminary, in Kwangju, to serve the Vicariates Apostolic of Kwangju, Taegu, Chonju and Pusan.

The new seminary will be named for Msgr. Patrick Brennan, an American priest from the Chicago Archdiocese, former Prefect Apsotolic of Kwangju. Msgr. Brennan was captured by Communist forces in July, 1950, and was last seen alive in September of that year. He is presumed to have died or been killed while in the hands of the Reds.

New seminary-more vocations-more conversions is the way the equation runs in Father Geraghty's mind. The growth of the Church in Korea will go on, he feels sure, stimulated not only by the example of GIs and chaplains, but by other factors as well.

Among these he lists various prestige-building manifestations of the Church's strength and catholicity and its sincere interest in the Korean people. He said these include the visits made to Korea by His Eminence Francis Cardinal Spellman, Archbishop of New York, and the relief work ("based on need, not on creed," he commented.) of Catholic Relief Services-National Catholic Welfare Conference.

NEW GUINEA

NEW GUINEA VICARIATE SPENDS ALL PLANTATION PROFITS ON EDUCATION

ALEXISHAFEN, New Guinea — All profits in the past year from Church-owned plantations here have been used for educational work in New Guinea, a spokesman for Vicariate Apostolic of Alexishafen revealed.

Together with donations from abroad, the Vicariate spent $293,570 on education in 1958, the spokesman said. With the completion this year of a new school at Kondiu, New Guinea, the Vicariate will have spent $675,000 of its own funds on new schools in three years, he remarked.

The Alexishafen Vicariate operates several coconut and cocoa plantations in an effort to make itself self-supporting.

Bishop Adolph A. Noser, S.V.D., from Belleville, Ill., is Vicar Apostolic of the Vicariate, which is staffed by Divine Word Missionaries, Holy Ghost Missionary Sisters, Sisters of Mercy and lay missioners.

MISSIONER ENDS STUDIES IN U.S. RETURNS TO NEW GUINEA TO REVITALIZE FARMING METHODS

SYDNEY, Australia — A Divine Word Missioner recently returned to the Waighi Valley in New Guinea after completing studies in the United States for an assignment designed to revolutionize native agricultural practices and food production methods.

Father Otto G. Shelly, S.V.D. plans an extensive agricultural educ tion program for the natives in ord to increase food production, to utili modern methods of land conservatio and to improve their health by a mo balanced diet. From his headquarte at Fatima College conducted by Divi Word Fathers at Banz, New Guine Father Shelly will endeavor to sol problems arising from heavy rainfal shortage of basic food, and lack forage area for livestock.

Father Shelly plans on the j instruction for the natives in fo production and maintaining a balanc diet. The natives' diet, for exam shows a great lack of protein sin the only limited source of meat is pig The natives subsist almost entirely sweet potatoes. More livestock a needed, more land should be cultiva ed, and forage and grain-growi areas must be developed.

Father Shelly, a native of the U. Middle West, was ordained in 19 and spent five years in Queensland the post-war period helping to e tablish the Divine Word Seminary Marburg. In 1952 he bought, equi ped and sailed the S.S. Teresita fro sydney to New Guinea with the he of a group of Sydney Catholic laymen

After spending six years in the Ne Guinea mission field, Father Shel was sent to the United States f further agricultural studies. He r ceived a bachelor's degree from Pu due University in Indiana and a ma ter's degree from Loyola Universit Chicago. Father Shelly also d extensive field work on neighborin farms and at agricultural experiment stations in preparation for his ne duties.

EW GUINEA GIRL WINS OVER PARENTS' OPPOSITION AND BECOMES A NUN

ALEXISHAFEN, New Guinea — young woman from an obscure New uinea village became a full-fledged n here after six years of bitter pposition from her parents.

Sister Adolphia, 21, hails from muk, near Tanggu, on the north- stern coast of New Guinea. The ngregation she joined was founded r New Guinea women by a Divine Vord Missionary and is under the irection of Holy Ghost Missionary isters from the Alexishafen Vicariate.

It was difficult for Mr. and Mrs. artholomew Ajanki to see their 15- ear-old daughter leave for the con- ent in 1953. They belonged to a ociety in which all women marry, nd in which a young woman is an conomic asset for her parents.

As weeks and months passed, real nd imaginary difficulties mounted.

Early in 1956, when the girl was till a postulant, the parents came to he convent to take their daughter ome. "They reminded me that I was he oldest child and said they needed ne to look after my younger brothers nd sisters and to work in the family arden," Sister Adolphia said.

Their arguments were so strong and orceful that the young postulant weakened, said goodbye to the convent, nd set off on a small mission vessel with her parents for home.

Distressed over her plight, fellow postulants and novices stormed heaven with prayers requesting that something make the ship return.

Four hours later, after developing serious engine trouble on the open sea, the ship was back in port.

"My parents tried to hold me fast while the ship was at the wharf," Sister Adolphia said in an interview here. "But I broke away while the engine was being repaired and ran back to the convent. I knew then that I wanted to become a nun more than anything else."

Late in 1956 she became a novice and once again the parents made the 85-mile trip to persuade her to quit, this time in vain.

Last October, after two full years of novitiate, Sister Adolphia was scheduled to take her first vows. But authorities ruled that she was not yet ready for the important step.

They told her she could leave, or she could stay and go through an extended period of novitiate.

The young novice had a ready answer. "I want to become a nun; I'll stay."

Her dream recently came true. Wearing a crown of red roses she took her first vows as a Sister of St. Therese of the Child Jesus of Alexishafen.

In the congregation were her parents, now partly but not yet fully reconciled to the extraordinary choice of vocation made by their daughter.

Asked if she had any comment on her parents' opposition to her chosen walk of life, Sister Adolphia said, "I never wanted to hurt them; I just wanted to become a nun."

PAKISTAN

PAKISTAN BISHOP PINS HOPE ON LAY MISSIONERS TO ADVANCE CHURCH IN HIS HIGHLY MOSLEM POPULATED SEE

SAN FRANCISCO — "Poverty. . . disease . . shortage of priests and Sisters"—this is the missioner's litany of lament.

Bishop Nicholas Hettinga of Rawalpindi observed:

"Poverty is so much a part of life in West Pakistan, we don't single it out as a problem. It's all around, like the air you breathe. Homes are mud huts. And a bag of wheat per month is what some families live on. That's what the father gets instead of a paycheck."

Disease? Name it and you'll probably find it, he said. "Dysentery, smallpox, typhoid, cholera, skin and eye ailments in particular, these are common. The Medical Mission Sisters are doing a tremendous job at Holy Family hospital, but they are so few, the lines of patients so long."

Poorest of the poor in Moslem Pakistan are its Catholics.

"Punjabi, most of them, imported from India to work the farms of rich landowners," Bishop Hettinga said. "It's a hand to mouth existence, with little hope for improvement under a feudal economy."

Eleven million followers of the Prophet surround and dominate the Bishop's tiny flock. But Moslems and Christians live in peace.

One reason: Pakistan's government and people are deeply grateful for the work the Church is doing in the country, for the sick, the poor, the uneducated. The government recently gave Bishop Hettinga 2,400 acres to help him resettle Catholic DPs, people displaced from India in the migration of 1947.

"And the Moslems wish to get into our Catholic schools, he said. "They consider them outstanding." Presentation Sisters from Ireland are the teachers.

In all, Rawalpindi Diocese has forty-nine priests (Mill Hill Fathers from England and Holland), and 1[illegible] Sisters. For the work at hand the Bishop could use many more but knows they aren't to be had.

His alternative: Lay missioners one object of his trip to the U.S.

"We need them especially for the hospital—doctors and nurses—and for teaching," he said. "Lay teachers in particular can do a job because they can mingle socially with the people where priests and Sisters cannot. The language, Urdu, is a barrier but it's possible to gain some command of it in one year."

Pakistan is hit hard by floods and droughts. Catholic Relief Services—National Catholic Welfare Conference worldwide agency of the U.S. Bishops—has come to the rescue many times, the Bishop said.

"Wonderful, just wonderful, what you've done for us with shipments of powdered milk, butter, oil, cheese, wheat, and clothing."

About one subject the husky prelate was close-mouthed. Is there any hope for converting 11 million Moslems?

"Let's just say we use the indirect approach," he countered. "Relations between the Church and the government are excellent. We can't afford to jeopardize them."

The "indirect approach"—via social welfare—already has worked wonders among a people who ordinarily would regard a priest as an enemy. One priest, seriously ill in the hospital, was badly in need of blood. The call went out.

"Moslems hate to give blood," Bishop Hettinga said. "But for this priest they lined up two deep outside Holy Family hospital."

SAYS CHURCH WANTS TO AID PAKISTAN GOVERNMENT IN CARING FOR THE SICK

DACCA, Pakistan — An American-born Archbishop declared here that the Church in Pakistan wants to cooperate with the government in caring for the sick.

Archbishop Lawrence Leo Graner, C.S.C., of Dacca, made the statement while presiding at the first graduation exercises of a Catholic nursing school here. The school is conducted by the Medical Mission Sisters' Congregation of Philadelphia, Pa.

Archbishop Graned praised the Pakistani government for its efforts to relieve suffering and distress among the sick. He said the Catholic Church has always been interested in this work and has made "great efforts" in both East and West Pakistan to extend medical and hospital facilities.

The Archbishop told the nurses that their graduation was part of this "valiant service."

The nurses who heard the Archbishop's appeal were the first students of the nursing school attached to the Holy Family Hospital here. It is one of four hospitals in Pakistan manned by the American congregation. The three others are located at Karachi Rawalpindi and Mymensingh.

PAKISTAN LAND REFORM EXEMPTS CHURCH INSTITUTION

KARACHI, Pakistan — Lands belonging to religious and charitable institutions are exempt from the land reform program announced by Pakistan's new government.

The program proposes to fix a ceiling of 500 acres on personal holdings in the case of irrigated lands and 1,000 acres in the case of non-irrigated lands.

The proposal was announced by President Ayub Khan after receiving recommendations of a land reform committee he named shortly after assuming control.

PAKISTAN BISHOP LAUDS LAY MISSIONARY EFFORTS

CLEVELAND — Laymen are becoming such an important part of the Church's missionary effort that a Pakistan bishop is seeking more of them for his diocese.

Bishop Nicholas Hettinga, M.H.F., of Rawalpindi, West Pakistan, in an interview here said:

"In the past, the laity have given their dollars; now some are giving their lives." Bishop Hettinga is a member of St. Joseph's Society for Foreign Missions (Mill Hill Fathers).

A native of Holland, he has been in Pakistan twenty-five years.

More than thirty laymen and women are now working in five West Pakistan dioceses, he said, and another thirty-one are expected in the next few years. Eleven of these, including an American nurse, will be for his own diocese of Rawalpindi.

What's more, Bishop Hettinga stated, lay missioners understand what they're supposed to do. He said that a German group, for example, plans to establish, equip and operate a hospital while training Pakistani nurses to take over. That's the aim of the missions, he added, "to help people to take care of themselves."

Despite the advances of communism in the Far East, Bishop Hettinga sees a tremendous opportunity for the Church there. In his own diocese Catholics have increased by 10,000 in the past six years. They now number about 25,000 in the predominantly Moslem land.

PHILIPPINES

MOVE TO CURB FOREIGNERS IN SCHOOLS HIT BY PHILIPPINE BISHOPS AS 'RACISM'; FOREIGN MISSIONS YEAR PROCLAIMED

MANILA, Philippines—The Bishops of the Philippines have condemned proposed legislation to curb foreign-born educators in this country as in line with "the nazi dogma of racism."

In a statement issued at their annual meeting, the Bishops noted that so-called nationalization bills pending in congress provide: 1) that only native-born Filipinos may head schoo or teach social sciences; 2) that no citizens may not comprise more tha 25 per cent of a school's manag ment, and 3) that 60 per cent of school's trustees must be citizens the Philippines.

Noting that the Legislation is pu portedly designed to promote n tional unity and safeguard nation independence, the Hierarchy said t reasons given for it are inadequat There are comparatively few forei schools, the statement said. But said that because there are not y enough native members of religio orders in this country, some Cath educational institutions are in t hands of foreigners.

"If nationalization of schools imposed upon us by law, many our schools will suffer," the Bisho said.

The current legislative drive spearheaded in the Senate by Se Roseller T. Lim of Zamboanga a in the House by Rep. Manuel Enverga—is a continuation of similar campaign which failed to w congressional approval early la year. All of the nation's 27,000-od public schools have Filipino hea and teachers. Of the 2,000 priva schools in the Philippines, there a some 200 Catholic grade schools, 4 Catholic high schools and 100 Cath lic colleges. Many of the Cath lic institutions are conducted by fo eign missioners.

In their statement, the Bishops a serted:

"We can say without fear of co tradiction that our people under 5 years of age, except the relativel few who attended schools run b

foreigners, have been educated by Filipinos."

They then denied that the people of the Philippines have been imbued with the mentality of colonials, as some politicians have claimed. Asking, "Are those who have been educated in our foreigner-run schools utterly lacking in love of country?", the Bishops cited former Presidents Quezon and Osmena, and leaders who died in World War II as examples proving the opposite. "Thousands of them received their education from the hands of alien Catholic mentors" the Bishops said.

The Bishops draw from this the inferences that missioners have instilled love of country in their students, and that there is no proved anti-Filipinism in foreign-run schools.

Labeling unsound the claim that Filipinos would teach social sciences more objectively than foreigners, the Hierarchy declared:

"This is precisely the brand of nationalism against which we want to warn our faithful. This nothing but the old nazi dogma of racism...

"While it is true that there are Filipino teachers who are professionally better than many alien teachers, it is also true that there are alien teachers who are professionally better than some Filipino teachers."

Then the statement said:

"We sincerely believe that in the natural development of our religious orders and congregations, the day will surely come when our Catholic educational institutions will be in the hands of Filipinos. But we cannot accept the idea that this process should be hastened by legislation...

"We cannot subscribe to any artificial acceleration in so sacred a matter...There is no reason to doubt that in the future our religious orders will have enough Filipinos as members to meet all the demands of our educational institutions. . .

"If nationalization of schools is imposed upon us by law, many of our schools will suffer."

In conclusion, the Bishops paid tribute to foreign missioners working in remote areas of the country. "We do not want to close this statement without paying our homage of gratitude to the missioners who have come to our shores to bring us the light of Christian Faith," their statement said.

CRS-NCWC GIVES AID TO FIRE-RAVAGED CITY

OZAMIZ CITY, Philippines — Food supplies were rushed here by Catholic Relief Services-National Catholic Welfare Conference following a fire which destroyed two-thirds of the city and left 8,000 homeless.

Supplies sent by CRS-NCWC to this town on Mindanao Island included 300 sacks of cornmeal, 200 sacks of flour and 200 cases of powered milk. The relief food was distributed among the homeless—most of them poor persons—by the Columban Fathers who serve here.

BISHOPS ASK PHILIPPINES TO ASSUME MISSION BURDEN FOR FELLOW ASIANS

MANILA, Philippines — The Philippines Hierarchy has designated

1959 as a special "Mission Year" and indicated that since Western missioners are "no longer welcome" in some areas, it is now up to Filipinos to evangelize their fellow Asians.

The Bishops issued a statement recalling that the nation had received the Faith through the work of missioners from Spain and other countries. "Today, in the greater part of our national territory," they said, "the Church can truly be said to be securely established."

The Bishops' statement then said that the Philippines are now ready "to undertake mission work of our own; to send out our own Filipino missioners; to perform for others that same service that we ourselves have received in such generous measure from the Universal Church."

The statement noted that some sections of the islands still are mission territory and that "in some of them Filipino priests and religious are already taking part of the burden. We ought to increase this participation."

"Beyond our shores," the statement continued, "lie the new nations of Southeast Asia, with their teeming populations ready for the word and the grace of God, if someone will only bring it to them in a spirit of humility and peace. We speak with a full realization of our own shortcomings. but still we say, who can do this better than Filipinos?"

It is explained that the similarity of cultures between the neighboring nations and the Philippines would make Filipino missioners most acceptable. "Westerners are no long welcome in certain regions," t statement said, "whereas Asians li ourselves will not be regarded wi suspicion."

The Bishops commended tho religious orders and congregatio which are already sending the Filipino members to foreign mission recalling the universal experien that the more missioners sent abroa the greater the number of vocatio will be.

This Mission Year is meant n only to increase the number of Fi pino vocations to the missionary ca er, according to the statement, b is intended also to increase the don tions annually given to the Socie for the Propagation of the Faith.

In connection with this, the Bisho said: "If we cannot send as ma priests and Religious as we wou like, because of our own need nevertheless we can help all we ca both financially and by our prayers.

The Philippine Hierarchy made particular plea for prayers, "especia ly from the children of our school and from the sick and the aged wh cannot engage much in active work.

The Bishops closed by saying "Let the observance of this Missio Year make us all mission-minde and let it be said of the Filipino na tion in after years that they gav freely what they freely received, an that they took their full share in th work of bringing the joy and peac the justice and mercy of Christ to th peoples of Asia."

MISSIONER BISHOP BECOMES FILIPINO CITIZEN

BAGUIO, Philippines — Bishop William Brasseur, C.I.C.M., Belgian-born Vicar Apostolic of the Mountain Province, has received his naturalization papers making him a citizen of the Philippines.

The 56-year-old prelate came to the Philippines over twenty-seven years ago, and was consecrated a bishop in 1948. He has spent all his years as a missioner in the rugged, often uncharted region of northern Luzon island.

Vouching for Bishop Brasseur in the long, tedious naturalization process was Congressman Ramon Mitra, who attested to the character of Bishop Brasseur and who said he believed that the Immaculate Heart of Mary missioner would make a "deserving citizen."

Bishop Brasseur demonstrated during his hearing that he speaks two Filipino dialects, Ilocano and Ibaloi, fluently, and said he "has grown to love Filipino customs and traditions."

FILIPINO STUDENTS WARNED AGAINST WORLD YOUTH MEET

MANILA, Philippines — Filipino students have been warned against taking part in the seventh World Youth Festival, starting July 26 in Vienna.

The warning was given by Bart de Castro, national president of Student Catholic Action in the Philippines. Unless there is a boycott or government action to prevent participation in the festival, he said, he will make public the names of participants to protect other Filipino students and warn them against Communist infiltration.

The festival is sponsored by the World Federation of Democratic Youth (WFDY). Communist sources are reported to have earmarked two million dollars to bring Asian and African students to the Festival. Forty travel grants have been allotted to the Philippines and most of them already have been assigned.

Mr. de Castro said parents of prospective delegates and the public should be told of what he called the long record of Communist influence behind all WFDY festivals.

APOSTOLATE AMONG PHILIPPINE'S CHINESE SPECIAL TASK FOR CHINESE PRIESTS

MANILA, Philippines — The Chinese in the Philippines, estimated to number between 400,000 and 500,000, constitute a very important mission field for Chinese priests, in particular.

These Chinese residents of the Philippines are either persons who have long established their homes in the islands or recent refugees. About 10 per cent of their entire number are Catholics but of these perhaps only four or five thousand practise their religion faithfully. Many received baptism at some time in the past but lacking the normal spiritual ministration of priests they either fell back into practical paganism or will do so soon if they are not assisted spiritually.

Priests are needed not only for spiritual ministrations to Catholics but

also for missionary work among those who are still pagans. The apostolate among the Chinese of the Philippines is of special importance not only from the point of view of bringing about immediate conversions but also with reference to the future when normal conditions are again restored. The conversion of many Chinese in the Philippines may readily lead to the conversion of many more in China. Many of the Chinese who are now in the islands have relatives and friends is the homeland and they hope one day to return to them.

The apostolate to the Chinese in the Philippines must be undertaken to a great extent, by Chinese priests. The Philippine Chinese are in general well placed and frequently wealthy. Most are so completely absorbed in business matters and in concern for their generally large families that they feel the need for religion. It would seem that Chinese priests who live in Chinese centers are the most likely to breakdown that prejudice.

In general the Gospel is the more readily accepted by youth than by others but with regard to them there is also a formidable obstacle in the hostility to the Catholic Church in the schools. There are approximately 200 schools for Chinese. Many directors of these are imbued with atheism and they often try to inoculate their students with atheism by insisting that the real Chinese is an atheist.

There are today fifty-seven Chinese priests in the Philippines. These are now working in many fields, not excluding the field of Catholic schools where Catholic children receive religious instruction and where pagan children are trained in civic virtue. These priests received their priest education at St. Joseph's Chine Seminary in Manila.

GROUND-BREAKING CEREMONY HELD FOR NEW CATHEDRAL

OZAMIZ, Philippines — Fath Timothy Connolly, S.S.C., Super General of the Columban Fathe turned the first sod on the site the new Ozamiz cathedral.

Bishop Patrick Cronin, Prela Nullius of Ozamis and a member the Society of St. Columban, extend to the Superior General, making visitation in the islands, the privile of turning the first earth.

The old Ozamis cathedral, constru ed late in the last century by t Spanish missioners, was destroyed the earthquake of 1955.

The new cathedral church, whi will seat 2,000 people, it of conte porary design. Its plans are entire the work of Father Desmond Mc rison S.S.C., who holds a degree engineering. Construction of t building will be under the directi of Columban Brother Coleman.

CONSECRATION TO MARY LE BY PRESIDENT'S WIDOW

JARO, Philippines — Mrs. L Magsaysay, widow of Preside Ramon Magsaysay of the Philippine led in the recitation of a prayer he consecrating Catholic homes to t Immaculate Heart of Mary.

Mrs. Magsaysay came to Jaro the invitation of Archbishop Jo Maria Cuenco to lead in this consecr tion in St. Elizabeth's Cathedra

Catholic families throughout the Archdiocese participated.

The occasion recalled a similar one when her late husband, in the face of bitter non-Catholic opposition, dedicated the whole Philippine nation under the patronage of the Sacred Heart.

President Magsaysay was killed in a plane crash on March 17, 1957, along with other Philippine leaders, including Secretary of Education Gregorio Hernandez. Mrs Hernandez accompanied Mrs. Magsaysay in the recitation of the consecrating prayer.

TAIWAN

NUNS' COMMUNITY MAY BEGIN TAIWAN SCHOOLS

TAIPEI, Taiwan — Officials of the Religious of the Sacred Heart recently ended a survey visit here to prepare for setting up a foundation of their community.

Tentative plans for the foundation envisage the establishment first of a girls secondary school, with a college or university to be established later.

The survey was conducted by Mother Keogh, Far East Vicar of the community, and two other members of the order. During the visit, Mother Keogh pointed out that some twenty members of the community are scattered in various parts of the Far East. There would be no difficulty in resuming on Taiwan the community's educational work which was interrupted by the Communist take-over in mainland China. she said.

ARCHBISHOP OF NANKING OFFERS MASS IN TAIPEI PRO-CATHEDRAL

TAIPEI, Taiwan — Archbishop Paul Yu Pin of Nanking in Red China, now living in exile in the United States, celebrated Mass in the pro-cathedral here on the occasion of the Chinese New Year.

The Archbishop, who resides in New York, spent a few days in the capital of Free China before proceeding to Vietnam.

SISTERS PLAN NEW SCHOOL AND HOSPITAL IN TAIPEI

TAIPEI, Taiwan — The Congregation of the Sisters of St. Augustine have tentative plans to set up a girls secondary school and a hospital in the Taipei Archdiocese.

They will work in collaboration with the Fathers of the Congregation of the Immaculate Heart of Mary who now have charge of a district of Taipei.

Sister Marie Aubain, Hong Kong superior of the congregation, will also be superior for Taiwan. She was superior in north China until forced to leave by the Communists.

Sister Marie Aubain and one other Sister are now in Taipei. Three others are expected shortly with a total of fifteen hoped for by next year.

CHIANG KAI-SHEK VISITS FRANCISCAN ON QUEMOY

QUEMOY, Quemoy Island — President Chiang Kai-shek of Nationalist China took time out from an inspection tour of Quemoy to make a special

visit to Father Bernard Druetto, O.F.M., this island outpost's only Catholic missioner.

The Franciscan missioner had been awarded the Taipei government's "Brilliant Flower" medal last Christmas for aiding those wounded in the shelling from the Red-held mainland nearby. In calling on him, President Chiang inquired about his church and his flock, and congratulated him for devotion to his people. The President was accompanied by his son, Gen. Chiang Ching-Kuo.

In late January, Father Druetto was presented five sets of Mass vestments and other articles for his church by officers and men of the U.S. Seventh Fleet and American military advisory group.

PRIESTLY VOCATION EXHIBITION

HSINCHU, Taiwan — To promote vocations to the priesthood and religious life in Taiwan, a mobile exhibition on the priesthood has been prepared by the Information Center for the Promotion of Priestly Vocations here.

Aiming to give Catholics and non-Catholics a fuller understanding of the work done by the Catholic Church through its priests and Religious, men and women, the organizers have appealed to the religious institutes and parishes in Taiwan for contributions of display material depicting the priesthood.

The exhibition will be set up for the first time at the Catholic Youth Center of Hsinchu and in Taipei. Should it prove popular it will be transferred to the various parishes the island.

The ordination to the priestho of twelve Jesuit scholastics (fo Chinese and eight foreigners) by M Reverend Joseph Kuo, Archbish of Taipei, on April 5th at Immacula Heart of Mary Church in Hsinc was the occasion for the inaugurati of the exhibition.

SWISS SUPERIOR VISITS TAIWAN MISSIONS

TAITUNG, Taiwan — Very Re erend Max Blochlinger, SMB, S erior General of the Swiss Forei Mission Society of Bethlehem, h completed a visitation of the Be lehem missions in Taitung, east co of Taiwan.

Father Blochlinger, making his fi visitation of the missions since l election as Superior General last ye was very impressed by the work his Society in Taiwan and by t tone of the mission work here general. The Swiss mission socie now has twenty priests on Taiwa fifteen of whom were previously the China mainland. Their missi of Taitung is in the southern part the Hualien Prefecture, where th are concentrating on Aborigine popul tions.

Father Blochlinger previously visit the Bethlehem missions in Sou America and Sendai., Japan. "Wh in Japan," Father Blochlinger sai "I also visited the Center of the Goo Shepherd Movement in Kyoto, whe I was greatly impressed by the wo in the field of Mass Communication

CARDINAL AGAGIANIAN ARRIVES AT TAIWAN ON FAR EAST TOUR

TAIPEI, Taiwan — His Eminence Gregoire Pierre XV Cardinal Agagianian arrived here for a week-long tour of Taiwan as part of his extended visit to the Far East.

His Far Eastern trip is the second he has made since December, when he served as the Papal Legate to the Conference of Bishops of the Far East in Manila.

Cardinal Agagianian, the Pro-Prefect of the Congregation for the Propagation of the Faith, began his current trip with a Papal Legate mission to the First Marian Congress in Saigon, Vietnam. From Vietnam he went to Thailand before coming here for his first visit to China soil.

In a short address, the Prince of the Church expressed his "Great happiness on being the first Cardinal Pro-Prefect of the Sacred Congregation for the Propagation of the Faith to visit China." He asked God's blessing for China and her people.

The day he arrived, Cardinal Agagianian was the guest of Premier Chen Cheng at a dinner. Earlier, he had luncheon with the Internuncio bishops and other Ordinaries, and then was given a reception by Archbishop Kuo, at which he met more than a thousand Catholics, including some Americans resident here.

Among the hundred clergymen on hand were Archbishop Antonio Riberi, retiring Apostolic Internuncio to China who has just been named Nuncio to Ireland; Archbishop Joseph Kuo of Taipei; and Archbishop Petronius Lacchio, O.F.M., of Changsha, who since his expulsion by the Communists on the mainland has been serving the missions here. Two Massachusetts-born missionary Bishops expelled from the mainland were also there to greet the Cardinal—Bishops Philip Cote, S.J., of Suchow and Frederick A. Donaghy, M.M., of Wuchow.

U.S. Ambassador Everett Drumright was among the diplomats welcoming Cardinal Agagianian.

The Cardinal, who is Patriarch of the Armenians, visited all five ecclesiastical division of Free China while here. He traveled by car and plane, accompanied by the Apostolic Internuncio, Archbishop Anthony Riberi, to the missions run by Chinese secular clergy, the Maryknoll Fathers, the Dominicans and the Paris Foreign Missioners.

After his Taiwan trip, the Cardinal was scheduled to visit Korea and Japan. After a brief stop in Beirut, Lebanon—his seat as Armenian-Rite Patriarch—he was expected to return to Rome shortly after Easter.

Traveling with the Cardinal on his Far Eastern trip is Father James Pfeifer, O.M.I., American member of the Superior Council of the Society of St. Peter Apostle for the Native Clergy.

VIETNAM

VIETNAMESE CHIEF OF STATE GREETS CARDINAL AGAGIANIAN

SAIGON, Vietnam — President Ngo Dinh Diem of Vietnam received His Eminence Gregoire Pierre XV Cardinal Agagianian on the prelate's arrival here as Papal Legate to this nation's first Marian congress.

Prominent Church and government dignitaries were on hand at Saigon's airport to greet the Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, who came from Rome to preside over the meeting as the representative of His Holiness Pope John XXIII.

Cardinal Agagianian was immediately driven to the presidential palace where he was received by the Vietnamese Chief of State. Later that same afternoon the Cardinal blessed a new statue of the Blessed Virgin before the Cathedral of Saigon.

250,000 GATHER IN VIETNAM FOR FIRST MARIAN CONGRESS; NATION CONSECRATED TO MARY

SAIGON, Vietnam — Vietnam was consecrated to Mary at the close of this country's first Marian Congress here. Nearly 250,000 people witnessed the outdoor benediction ceremony.

The throngs gave evidence of what was probably the greatest Christian manifestation ever made on the Asian continent.

His Eminence Gregoire Pierre XV Cardinal Agagianian, who attended the Congress as the Papal Legate of His Holiness Pope John XXIII, celebrated the closing Solemn Pontifical Mass in the cathedral here. Attending were some 20,000 people, including President Ngo Dinn Diem and other top government officials.

The evening consecration ceremonies followed a procession led by twenty-seven Archbishops and bishops—many of them from other nations of the Far East—and 1,000 priests. About 40,000 persons, in all, marched in the procession to the outside of the cathedra where the consecration took place.

The Marian Congress ended on t official closing date of the Lourd Centenary, which also coincided wi the feast day of the Blessed Marty of Vietnam.

The Congress was convened wi three aims: to venerate Our Lady Lourdes during the centenary year, commemorate the tricentenary of t creation of the first two vicariat apostolic to the nation, and to ce brate the feast of the martyrs.

Another highlight of the Congre was the blessing, by Cardinal Ag gianian, of a new statue of the Bless Virgin outside the cathedral.

This ceremony took place on t day of his arrival here, after he ha gone to the presidential palace to received by President Diem.

Before leaving Vietnam, Cardin Agagianian sent the following cab to His Eminence Domenico Cardin Tardini, Vatican Secretary of State

"The grand climax of this solem Marian Congress which closed mystical fervor and unanimous rejoi ing provides me with the welcom duty of entreating Your Eminence express to His Holiness the profoun general gratitude for His augu presence through his legate and f the revered message, which was we comed with deep religious joy by deeply-moved and acclaiming crow Please renew the absolute and stea fast loyalty to the very beloved Hol Father and to the Chair of Pet coming from His Excellency th President of the Republic, togethe with all Vietnamese citizens an beloved Catholics with their bishop priests and missioners."

Among Our Contributors . . .

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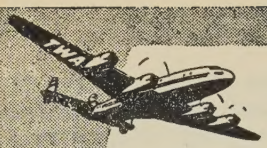

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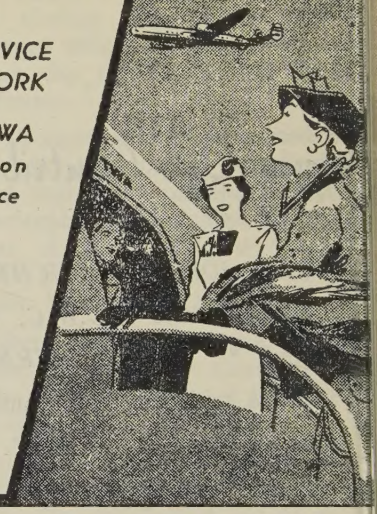

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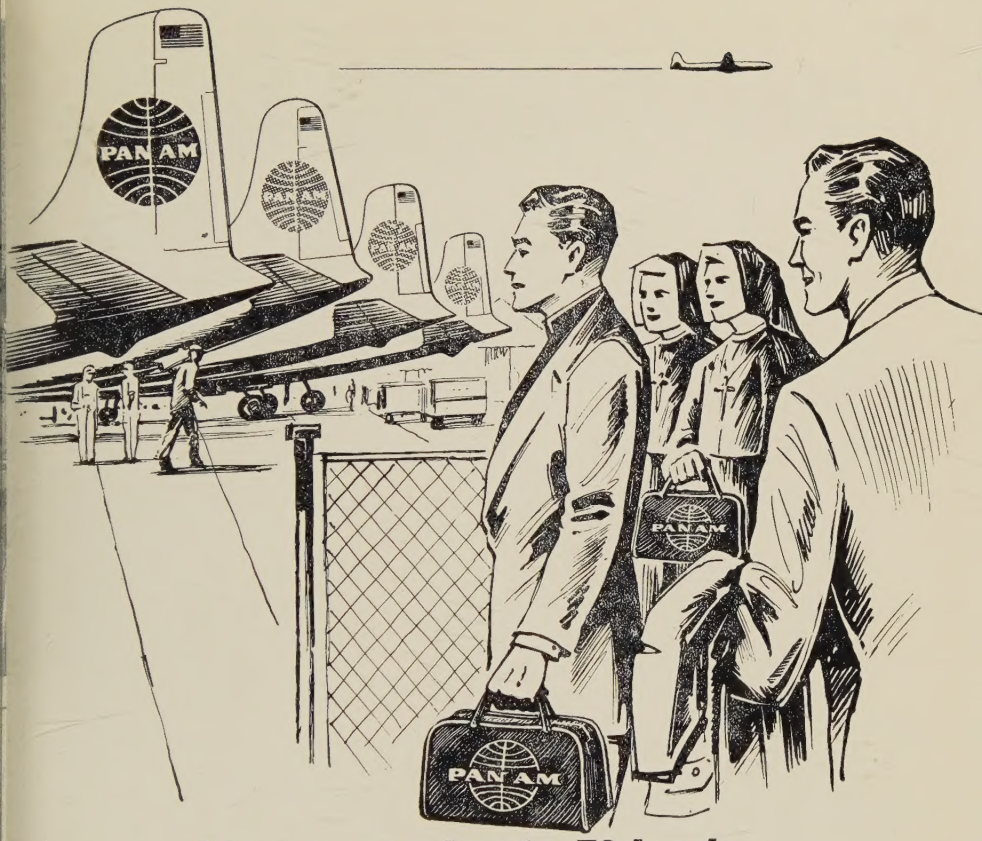

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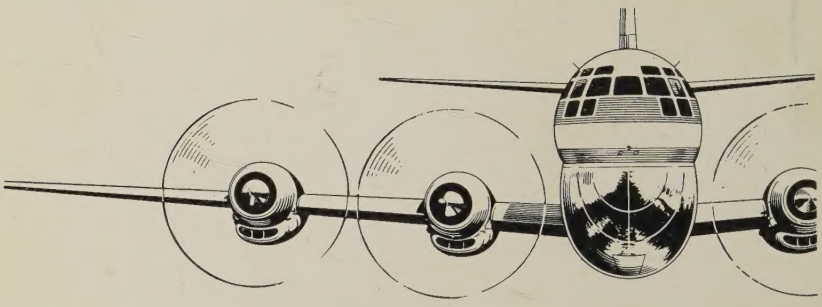

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